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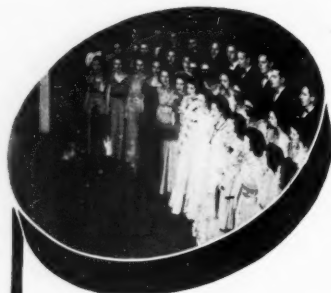
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Cleveland, Tennessee

Moody Monthly

Continuing
THE
CHRISTIAN WORKERS
MAGAZINE

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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Vol. XLI

APRIL, 1941

No. 8

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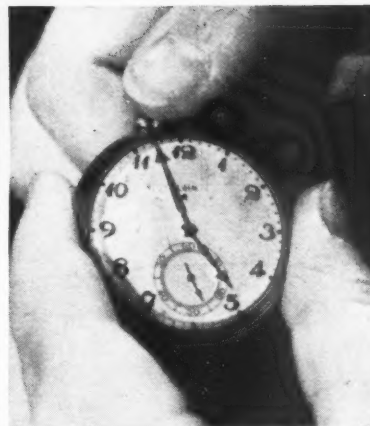
MOODY MONTHLY

Published at Mount Morris, Ill., by The Moody Bible Institute of Chicago. Address all correspondence for publication to 153 Institute Place, Chicago, Ill. Copyright, 1941, by The Moody Bible Institute of Chicago

Printed in U. S. A.

Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.

April, 1941



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Emergency calls for **SACRIFICE**

Housewives are now filling places in European industry. This is their sacrifice that their husbands may be available for the nation's fighting forces. They believe that in a crisis nothing dare hinder nor cause delay. In the hour of need no cost is too great.

But there is another emergency!

If ever the world had need of Christ, if ever there was urgency for *us* to rally and preach Christ, it is NOW.

In this critical hour nothing should hinder *us* nor cause delay. No cost should be considered too great.

The Moody Monthly has an established policy banning all advertising with any direct appeal for funds, but in the light of the world's tragic need this magazine is contributing this full page ad—a heartfelt appeal in behalf of every worthy agency engaged in the spreading of Christian truth.

We shall not list names here lest some worth-while organization be overlooked. But there are missionary societies, radio programs, schools, and other causes which should have your thoughtful, prayerful, generous gifts. And they should have them before war taxation takes all money.

Investigate BEFORE YOU GIVE, Pray BEFORE YOU GIVE, BUT Give AND GIVE NOW

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MOODY MONTHLY

APRIL, 1941

Editorial Notes

We take the title of our editorial from the phrase in Luke 24:52, 53, "They worshiped him." These are from the

"They Worshiped Him"

closing verses of Luke's Gospel and they form one of the two presentations of the final events in Christ's world visit in incarnation. All of the experiences of the call of the disciples and His work and witness are in back of this day and these words. The cross and the resurrection are historical events. The reaction of the disciples, as they survey it all and weigh it all, is in these words. They seem to realize that He had lived like God and died like God to arise in all the might and majesty of Deity. "He is God," they seem to say. God, and God alone, is entitled to worship.

In a day when new religions abound and when multitudes in the church seem to be satisfied with mere "religion," it is a good thing to remind ourselves and our neighbors that it is written not merely that they worshiped, but that they worshiped *Him*.

This is the attitude of mind toward Christ which pervades the historical period following these verses—the book of Acts. Listen to Peter declare, "God hath made that same Jesus . . . both Lord and Christ" (Acts 2:36). Hear Stephen as in the hour of death he cries, "Lord Jesus, receive my spirit" (Acts 7:59).

Who can help feeling that this Person is God, and that the resurrection is the evidence of it all? This was the crowning Godlike victory in a chain of triumphs. There was the triumph of His unspotted life; His full atonement for sin; the realization of His purpose to do the Father's will. There was His victory over Satan and death and the grave.

If these words come under the eye of some "religious" person, let them say to you very pointedly that you have missed it all and you have withheld from Him His due, unless with Thomas and the believers of every age you have said in reverence and worship, "My Lord and my God" (John 20:28).



"The times are out of joint" now as formerly, and now even more than formerly. But it makes a difference if

"The Times Are Out of Joint"

you say this by way of confession. So many of us detach ourselves from responsibility or participation and merely complain that the world is as it is.

But the world is wrong because we are wrong. We are not observers looking on

from the gallery. We are participants with our contribution of vote and voice, influence or indifference. Our morality helps determine the public morality. Our standards in some measure raise or lower the standards of our neighbors.

Workingmen are not what they used to be? Well, are employers what they once were? Every running stream flows the same direction—down. Carelessness and corruption originate high and percolate down. If a corporation is crooked, it need not be surprised if its employees are dishonest. If one class schemes for power, it has the right to expect that another class will seize the same power if it can.

Atheism may be a sport for the high-brow, but it is lawlessness and terror when its implications are perceived by the lowbrow. If men are prosperous in

a free country, why should they do more than treat with patronage the Church and the Bible and Christ! If leaders can buy and sell wives, what then will followers do?

Today the nation is talking about the war dangers threatening us. But our greatest dangers are within. And we are not at this moment referring to the Fifth Column. We are referring to those who crowd God out of the scene; to statesmen who think they can run the nation without divine help or intervention; to business men who think of increased prosperity only in terms of increased frivolity; to those who desire new money for new luxury.

Can America get along without God? No! The Bible still declares, and history is its authentication, that "the wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17). There is a direct link between sin and insecurity—between righteousness and peace.

Old Matthew Henry said, "If we keep ourselves pure in time of common iniquity, God will keep us secure in time of common calamity."

But we have not kept ourselves pure. We have sinned against God. As a nation we need to repent and confess and find forgiveness and security.



On a vacation Sunday we sat as a visitor in a service of worship and heard a minister report a special offering taken the preceding Sunday. All

Big Names for Little Deeds

well and good, so far. But the element of tragedy was in the relationship between the name of the offering, "self-denial," and its size. Self-denial? Self-indulgence would have been a more descriptive title. You could see the elegant raiment of the worshipers and the costly cars in which they departed, and you could easily realize that instead of giving God the cream they had offered Him skim milk. To think of the easy smugness with which an offering is called self-denial! Self-deception, no doubt, but hardly denial. Do you think God was deceived in the gesture? Don't you wonder how much of the offering He accepted?

May God keep us from carping criticism in our editorial observations. But may He help us to be honest with ourselves in all things. Which all reminds us of an utterance from a preacher of another day well worth repeating here.

"I cannot dig," says the unjust steward. Why not? Had he no hands,

We live in an age

Which thinks that being lost in the woods is a new freedom.

Which, having made a mess of civilization, petulantly cries, "Why doesn't God do something?"

Which, because it subtracts faith, multiplies fear.

In which men demand education for their children, but decline discipline for themselves.

When desire is deity and realization is futility.

Which seeks to settle every problem by denying its existence—the threat of war and the reality of sin, for instance.

Which puts the highest premium on knowledge, but when it gets it, it doesn't know what to do with it.

Which seems to think it has robbed death of its sting by transforming the cemetery into a "memorial park."

Which boasts of its unbelief, instead of being ashamed.

Which thinks a life daring which is only delirious.

Which believes religious fakers and follows political quacks, but thinks itself too intelligent to accept the Word of God.

Where youth boasts it is hard-boiled when it is merely half-baked.

Which prepares for everything, even for a "rainy day," but fails to prepare for eternity.

or could he not procure a spade? Yes, but day labor was a harder kind of livelihood than a dash of the pen. Call upon a covetous hearer of the gospel with a case of distress, and he tells you, 'I cannot give.' What is the hindrance? A greedy desire to hoard whatever comes within his grasp. Others are crippled by profusion and excess in food, furniture, and dress. They live to the extent of their income, or beyond it, and have nothing to spare for the poor or for the cause of Christ. But how are they disabled? Who requires them to live thus expensively? Surely, not *He* who says, 'If any man will be my disciple, let him deny himself.'

Not infrequently we hear Christians say, "I don't know why my heart isn't more in the work of the Lord. I render service to Him, but the **Why Hearts Are Not in It** service is perfunctory and my heart isn't in it." You may have heard a Christian say something like this. Perhaps you would say it yourself if you were entirely honest in the matter.

One of the answers is in the words of Jesus, "Where your treasure is, there will your heart be also" (Matt. 6:21). Where are your treasures? If you withhold from Him your money, your time, and your interest, it is quite natural that your affections are also directed away from Him rather than centered upon Him.

If you were worth fifty thousand dollars, and you had forty-nine thousand of it invested in a factory and one thousand in a grocery store, which investment would hold your attention? You would not sit up nights planning about the smaller investment. Your thought, yes, and your affection, would be held by the larger investment.

Jesus is enunciating a life principle when He says, "For where your treasure is, there will your heart be also." Increase your investment for Christ and it will help to deepen your affection for Him.

"Missions is not a circumstantial enterprise," said Dr. C. Darby Fulton, great missionary leader of Southern Presbyterians, speaking at the recent **Missions Today** Founder's Week Conference. This sentence should be repeated in every gathering of Christians. Many are so conscious of difficult circumstances they are dulling the edge of the command, "Go ye into all the world." They see doors closing in some fields, and four thousand missionaries from Europe almost abandoned through the pressure of war obligations, and they seem to feel there is no use attempting anything today.

But there is! Necessity is laid upon the Church in America to rally as never before to the cause of missions. What if every circumstance is against us? God is greater than any difficulty. Christ has all His ancient power, and that power is at our disposal in this critical hour. Let this Easter season remind each one of us that the command to evangelize was given by the risen Christ, and all the power of His

resurrection life is ours for the carrying forth of His gospel.

"Missions is not a circumstantial enterprise." It was not originated by circumstances. Its origin was the heart of God. It can never be the victim of circumstances, for all the resources of God are in back of it.

The Easter season is a reminder that God always keeps His word and accomplishes His purpose. The death and resurrection of Christ were according to prophecy, not only because God foreknew, but because He foreordained. The return and triumph of Christ will be for the same reason. "I will come again," was His own word in the matter. "This same Jesus shall so come," was the assurance of the heavenly messengers. The fulfillment of this promise has been "the blessed hope" of the Church through all the ages.

Lest some should think this a new and novel idea, we quote the following from that great scholar of another day, Canon A. R. Fausset, D.D.:

"The early Christian fathers, Clement, Ignatius, Justin Martyr, and Irenaeus, looked for the Lord's speedy return as the necessary precursor of the millennial kingdom. Not until the professing Church lost her first love, and became the harlot resting on the world power, did she cease to be the bride going forth to meet the Bridegroom, and seek to reign already on earth without waiting for His advent."

Since the high priest of science, Einstein, called on a group of "theologians" to deny the existence of a personal God, there seems to be an increasing inclination in some directions to accuse all men of science of being pantheists or atheists.

Are All Scientists Unbelievers?

But all scientists are not unbelievers. There are many men who stand high in scientific circles, but who bow low in humility before God and before Christ the Son of God. One has only to scan the history of scientific discovery to see that many of the most honored discoverers were men of simple faith in a personal God. Here are but a few names—Sir Isaac Newton, Professor Dana, Michael Faraday, Lord Kelvin, Professor Louis Agassiz, Sir David Brewster, Professor Thomas Huxley, Louis Pasteur, and Jean Henri Fabre.

It was our own Samuel F. B. Morse of whom the following is told. He was asked one day by a gentleman who had frequently conversed with him in a New York library, "When making your experiments, did you ever come to a halt, without knowing what to do next?" "Oh, yes, many times," was the reply. "At such times, what did you then do?" "It is a matter of which the public knows nothing and I am telling you this in confidence. Whenever I could not see clearly, I prayed for more light."

Your young people are being misinformed concerning scientists and frequently concerning science. They need the help of the right kind of books and the right kind of articles.

The series now running in the **MONTHLY** is planned especially as an encouragement to faith and a dissolver of doubt. You will be doing something for your friends by calling their attention to the "Why I Believe" series. Read that article in this issue and pass it on for others to read. Or better still, send someone eight articles of the series. The introductory offer is eight months for a dollar.

Ours is a slogan civilization. We seem to rest under the assurance that a sentence must be true if it is rhythmic and sounds clever. Of course, in industry and in driving a car this slogan has real meaning, but as the life theme of a generation it is entirely selfish.

Safety First

Security is the goal of living according to the social philosophers and other theorists. Youth has had "security" crammed into his ears until he has resigned himself to the attitude of a small boy we know. Ordinarily small boys have their dreams of being governors, engineers or detectives. When this eight year old boy was asked what he was going to be, he said, "Oh, I guess I'll have to take the first thing that comes along."

We have had several decades of "soft living and thinking only in the first person singular." This has produced a generation which wants to know what it can "get" from the government and what it can "get" from the community, instead of what it can "give" to the government and to the community.

"Safety first" as a philosophy of life makes for compromise rather than conviction. It stifles initiative and encourages indolence. It makes men cringing rather than courageous. It does every honest thing it must and every dishonest thing it can get away with. It makes for softness in civilization and silliness in conversation. And it has been the real Fifth Column at work destroying Europe.

The first thing totalitarianism does is banish the safety first idea. It says that ideals are worth more than lives. Much of its philosophy is true, although its philosophers are liars. Many of its followers are true and earnest, though the leaders are just plain thieving bandits. But the leaders have at least sense enough to know that you cannot build an army or a nation on "safety first."

Even though He spoke of higher things, Christ articulated a life principle when He said, "Whosoever will save his life shall lose it" (Matt. 16:25).

How inconsistent, and how foolish the Christian who clings to his worldliness in such a way as partially to conceal his relationship to Christ! Some **Separation** are afraid of being marked out if they take a position of separation from the world. But in other matters they wish to be marked out! Why spend so much time on dress and appearance except for the hope of being recognized as dressed better than the average or looking better than others? Why spend so many hours on piano

(Continued on page 471)

Moody Monthly



O SOME men it has been given to be bystanders at one of the great events of history, onlookers when the clock of time has struck some special hour. Men have stood by at the death hour of great his-

torical figures. His pupils and disciples were present when Socrates drank the hemlock. The Roman senators stood by or fled dismayed when the conspirators stabbed Caesar. Napoleon's death was witnessed by a physician and some few of his jailers and attendants as he died in exile on St. Helena.

The crowd that gathered outside the walls of Jerusalem at the midnight hour of history were witnesses of the greatest tragedy of all time and all eternity. They were present at an event marked red on the calendar of the ages with a Saviour's blood. It was a strange crowd that gathered there that day—Roman soldiers, the rabble of Jerusalem, strangers from the uttermost parts of the earth, proselytes, and those who had come out of curiosity to be at Jerusalem during the time of the Jewish Passover feast, courtesans and priests, highwaymen and Pharisees, and those who loved the Saviour had come out to watch Him die.

The strangest thing about the whole tragic event was not so much that a good man should be executed between thieves, or that the rabble should have come out to scoff at Him whom they had hailed as their King but a few days previously, the One who had come in the name of the Lord. Similar changes of popular favor have occurred in the history of a fallen race, and the world's benefactors have often met at the hands of mankind treatment unworthy of them. The strangest thing on this occasion was the utter blindness, not so much of the crowd, but of the priests and Jewish scholars who knew the Old Testament Scriptures, and perhaps even of the Saviour's own disciples, to the meaning of the event that actually took place.

WATCHING HIM THERE the Roman soldiers thought this was the execution of a provincial agitator, the death of a fanatical teacher, and a stirrer-up of sedition. But in the eyes of God and the heavenly hosts, this day Golgotha was a sacrificial altar, and the wooden beam lifted up the Lamb of God in the only all-sufficient sacrifice for human sin.

To the rabble attracted there, it was the official execution of the decree of Pilate, the Roman governor, a sentence that day passed and that day executed. In their blindness they did not see in this hour their prophecies fulfilled, for rabbi and Gentile alike failed to recognize that even before the world was, from before the foundation of the world, He was as a Lamb slain.

Smug in their garments of complacency and self-esteem, robed in their legalistic fringes, members of the priesthood looking on Him there saw in their bitterness and soured cynicism their



Pictorial Pub. Co.

... and there was a darkness over all the earth until the ninth hour. Luke 23:44.

The Crucifixion

By BOB JONES, JR., Litt.D.

And sitting down they watched him there. —Matthew 27:36



vengeance wrecked upon One who had questioned their authority and upbraided their additions of vain ceremonies to the law of Moses and their accumulation of priestly vanities. But at the place of the skull that day the great High Priest, by sacrifice of Himself, was making full, perfect, and sufficient atonement. Up to that moment all the blood on Jewish altars shed had like a crimson carpet marked the way, and all the smoke of all the sacrificial fires since Abel's rough altar without the gate of Eden, gathered in the cloud which in His dying hour shut Him from sight of God and men.

To thoughtless ones within that crowd this was but the end of a man's life, a cruel end, but none the less an end. But in reality it was an end only to Satan's sway and death's dominion. It was not an end of life, but a beginning. To all who look that way in full surrender and in faith for sin's forgiveness, from



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Adam's time to this our day, and to the time when all things shall be put under His feet in His final triumph, this was the beginning of life eternal. Watching Him there they thought themselves beholders of the releasing of one spirit from the body of flesh, while in that moment was occurring the release of many souls from death and hell.

To the lordly Roman standing in his pride at a vantage point amid the crowd, that day but marked the removal of an influence inimical to the peace of Rome and her imperial sway. In human blindness and with eyes of flesh he could not see that in that hour was released a power that would shake the world and totter imperial Caesar from his throne. He could not see that the lowly Nazarene, hanging in agony and dying there that day, would one day rule over an empire of which Caesar's spreading domains would be but a small part.

AMID THAT CROWD were doubtless some who had seen the Saviour's miracles of mercy, possibly some

who had felt the touch and healing power of those hands now nailed upon the beam. Some there without doubt knew of His love and unfailing compassion, and watching Him die they may have said within themselves, "Love cannot prevail against hate!" Alas! poor blind ones, they saw least of all, for in that hour was love most triumphant—God's love for man to thus give His own Son—a Saviour's love to pour out His lifeblood. In that hour of sacrificial love—love to His enemies who nailed Him there—His heart was broken and love was poured out in water and in blood to wash away man's sin and redeem poor erring sinners unto Himself, making them joint heirs with Him.

And to some in the crowd who knew Him in His love and righteousness there may have come the conviction, "Today we are beholding the triumph of crime and oppression in the name of law on this the Passover eve." They could not know that they were watching divine mercy write an end of the dispensation of the law. They did not recognize the sacrifice of the Pascal Lamb, of which that lamb in Egypt was the type, or comprehend that His blood sprinkled on men's hearts would cause the wrath of God to pass them by as the angel of death passed over blood-sprinkled doorways in the land of Goshen. They did not comprehend that they were beholding God's justice triumph in the dawn of His redeeming grace.

To those depraved ones in the mob who yelled to Him to prove His deity by coming down, and to the thief beside Him railing, "If thou be Christ, save thyself and us" (Luke 23:39), His death was evidence of mortal weakness and mere humanity. They would not see that it was the power of His divine omnipotence which made Him endure the cross, despising the shame, nor could they know that it was His own divinity and not the nails in outstretched hands and pierced feet that held Him there. His followers had not understood His meaning when He said that no man took His life from Him, that He laid it down of Himself (John 10:18).

When they heard Him cry, "Eli, Eli, lama sabachthani?" (Matt. 27:46), some of that number thought it the agonizing cry of a dying man to a long dead prophet. That cry, "My God, my God, why hast thou forsaken me?" was the saddest that ever rang in the ears of God or man—the cry of God Himself, the uncreated Son, a Person of the Trinity, one with the Father from the beginning, as He for the first time in all eternity knew separation from the Father, covered in His agonies by the sins of all mankind which He bore.

YES, "THEY WATCHED HIM THERE." In the hour of Christ's crucifixion human depravity was most manifest. Human depravity, that made Calvary necessary, delighted in the death of Him who hung there for sin. I do not like pictures of the crucifixion. It has never seemed to me that any artist could depict the scene with all its horrible detail. Each man can best see Christ

there as the Holy Spirit limns the picture in his soul. Isaiah prophetically looking forward beheld the cross atop the brow of Golgotha and wrote, "And when we shall see him, there is no beauty that we should desire him. . . . His visage was so marred more than any man" (Isa. 53:2; 52:14). Picture Him there one mass of blood, the flesh of His back torn through to the bone by the lash of Roman soldiers, His eyes almost closed in His face from the blows of the soldiers' fists, the blood from the thorn-crowned brow running down the beard, the torn hands, the pierced feet, the modest Son of God held high aloft before the gaze of all that mob, clothed only with the garments of His blood. "They watched him there." They watched Him while He bore their sin, watched Him unmoved or mocking. They watched though God turned away His face. They watched until the Father drew a veil of darkness around His suffering form.

HAVE YOU WATCHED HIM THERE? I never read the account of the crucifixion as recorded in the Gospels but I marvel how that mob could stand unmoved in the presence of His death. Yet the only conversion recorded in the hour of His crucifixion was that of the thief who hung beside Him against the sky, a conversion that sprang definitely, as every conversion must, from a sense of guilt. "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss" (Luke 23:40, 41). And, every one of us would have hung there that day had we with that poor thief received the due reward of our misdeeds. In his declaration, that thief, recognizing Christ's deity and freedom from sin, the factors which made Him a satisfactory sacrifice, and recognizing and confessing his own sin first, felt the cleansing blood that has sufficed for all who have sought to wash their souls clean in its flow. Indeed, we should have suffered there. Not only the Jewish mob that day, not only those Roman soldiers, not only Pilate's order, or the hostile Jewish priesthood, but our sins nailed Him there. With cruel hands we made the crown that pierced His brow; out of the thorns of our wickedness and sin plucked from the stony ground of our own evil, godless hearts, and by our own rejection and denial of His kingly sway within our lives, we wove the mocking thorns into His coronet. Each one of us has had a share in the blows that lashed His back, each blasphemy of an unregenerate tongue cut deeply into His flesh. He was stung by the thongs of our rebellion, cut deeply by the stubbornness of our pride and self-will; and as we look upon those hands and feet impaled there we might well cover our faces and cry out in shame to think we nailed Him there.

THOSE HANDS that were never stretched out save in mercy, that
(Continued on page 479)

Moody Monthly

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Women at a well in Palestine

WHY I BELIEVE the Bible Is the Word of God*

By A. Rendle Short, M.D.

PERSONS with a modern education, especially if it ranges very superficially but over a wide field, are inclined on reading such a title as that printed above, to draw in their heads under their armor like an armadillo, and to retort, "Anyone who can write on such a subject has obviously never considered the real difficulties that educated people see in the Bible: its numerous contradictions, its clashes with science and history, its folklore presenting us with impossible miracles, the low morality of the Old Testament. What he has to say will not be worth while reading."

If we can get a moment's hearing, let us reply that we have well considered all these objections over many years; that we even think we could probably produce a longer list of alleged difficulties than the average magazine reader. Let us go on to say that his retort above quoted suggests that he has been the victim of propaganda. Many clever people have not wished to believe the Bible. To do so would have interfered too much with their life purposes. We are not accusing them of wicked or selfish purposes, but merely that they did not want any control from Bible sources. So the world has been ransacked to find evidence against the Bible.

Propaganda is always one-sided, some-

*In presenting this series of articles on "Why I Believe," the MONTHLY has sought experts in various fields to give their testimony in line with the particular subject committed to them. It is not to be understood that the MONTHLY endorses all the views of these writers on other subjects.—The Editors.

times mendacious. It suppresses the answer to its statements. Many who believe and spread it are, of course, perfectly sincere. It is just that they are ill-informed. So we pray for a hearing.

The alleged contradictions in the Bible mostly disappear when we remember that the authors often give us a very compressed narrative. To use an old illustration, if one historical novel about Napoleon said that he was imprisoned on an island in the Mediterranean from which he eventually escaped, and another told that he was sent to St. Helena and died there, a critic might declare that one or both accounts must be fabricated because St. Helena is not in the Mediterranean. As a matter of fact, both stories are true.

MANY BIBLE DIFFICULTIES relate not to the original text, but to the errors of copyists, or the imperfections of translation. The texts of some of the books are very, very old, and have suffered a little in transmission, especially in the transmission of numerals and of proper names. The problems of Old Testament morality are greatly eased if we remember two important principles: *inspiration* is a quality of all the Bible books, but *revelation* grows; here a little, and there a little; some light to the

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patriarchs, more to the Israelites, more still to the prophets, the full blaze brought by Jesus Christ and the apostles that followed Him. Also, revelation is not responsible for the standard of morals in which it finds a man, such as Abraham, David, or Jeremiah, but only for the new light which it brings him.

As for the accusation that the Bible conflicts with ancient history and with modern science, this sounds like a statement read out of a very back-number magazine. Those who keep up-to-date know that practically all the recent discoveries of archaeology are in favor of the historic accuracy of the Bible. Sir Leonard Woolley has unearthed Ur of the Chaldees to throw light on Abraham's original dwelling. He and Langdon found evidence of the Deluge in Mesopotamia. The Bible introduces camels, horses, iron, and crescentic gold ornaments just at the correct period. Yahuda and others have shown that Genesis and Exodus could have been written only in Egypt during and shortly after the Hyksos dynasty. The geology

of the Dead Sea area, its archaeology, and the names of the kings show that the raid on Sodom and the destruction of the cities of the plain fit in well with the time of Abraham. Garstang's work demonstrates the probability of the crossing of Jordan when the waters were cut off by a landfall some miles further up, and that the walls of Jericho fell down and the place was burned with fire about the time of Joshua.

BUT IS IT NECESSARY to go on? We might adduce any amount more evidence all the way through the Book. And as for the Bible and science, how account for the fact that the order of creation, vegetation first, then fish, then winged creatures (insects and birds) and sea monsters, then beasts and reptiles, then man—that this order is just the same as that given by a modern paleontologist?

More remarkable still is the precision of the sanitary science of the Old Testament. Its regulations with regard to suitable food for eating, disposal of sewage, isolation of contagious disease, and cleanliness are thoroughly modern in their prescriptions, and it is amazing that they have come down to us from so remote a time. Descriptions of visitations, for instance, the plague that destroyed the Philistines, record facts, such as the spread of the epidemic along the lines of human travel, and the association with rats or mice, that have only been rediscovered within the last fifty years, and enable us to identify the scourge with an epidemic of bubonic plague.

We are well aware that the many facts mentioned above have been so compressed that they may well call for much expansion and explanation, but we trust that enough, at least, has been said to show that whoever accuses the Bible of being unscientific, or unhistorical, lays himself open to the charge of inadequate knowledge either of the Bible, or of the trend of modern research, or of both. Let us hasten to add that we do not advance these facts as a reason for believing the Bible to be the Word of God. The real reasons are far more cogent, were equally true long before these data came to light, and do not wax and wane according as each new publication happens to be favorable or unfavorable.

AFTER THIS LENGTHY introduction, let us turn to our subject. It is not pretended that we have anything new to say. So many of the world's best brains have been busy about the Bible that anything new is probably nonsense. We believe the Bible to be the Word of God for about seven reasons, of which we shall for present purposes select five.

The first is, *its own claims*. True, a book may make false claims for itself, but if this Book is the Word of God, it will surely tell us so, quite plainly, and also, much more abundantly, by its implications. The claims to divine authorship are numerous. Ask an audience

to open the Bible at random between Exodus and Deuteronomy, and to raise their hands if they find on the page, "The Lord spoke unto Moses, saying," or something similar. The great majority of the audience will respond. Then try again in the prophets, and look for "The word of the Lord came unto—." The raised hands will again be in a majority. In the New Testament, Paul writing his First Epistle to the Thessalonians tells them they did right to accept his teaching as the Word of God. He writes to Timothy that all Scripture is given by inspiration of God. The Lord Himself tells the apostles that the Holy Ghost will bring all things to their remembrance, will lead them into all truth, and will show them things to come; an apt description, before they were written, of the Gospels, the Epistles, and the Apocalypse. The implications of divine authorship are more numerous and equally impressive; as for instance, the manner in which New Testament writers quote from the Old as "it saith," "the scripture saith," or "God spake," as though it all came to the same thing.

BUT TO PROCEED. Although these authors were separated by a thousand years in time, and more than a thousand miles in space; though there were kings, fishermen, ecclesiastics, and herdmen in the list, yet their work shows a strangely consistent unity. The message develops, but the *unity* persists. As Westcott points out, it was a happy solecism in the thirteenth century that mistook a neuter plural, *Biblia*, the Books, for a feminine singular, the Book. "No other literature," says Kirkpatrick, "is linked into one whole like this, instinct with one spirit and purpose, and with all its variety of character and origin, moving forward to an unseen yet certain goal."

For instance, the religion of Israel carries always a message of hope—hope for Abraham's seed, hope for Israel in Egypt, hope for a quiet and prosperous land, hope for restoration from exile, hope for world dominion, hope for a Messiah, hope for the spread of His kingdom, hope of eternal glory. There is the same insistence throughout on a God of righteousness, a God who cares for mankind, a God who delights to pardon iniquity but will not clear the guilty. There is what has been called "the highway of the Seed," the gradual unfolding of the preparations for the Christ. Three times at least in the history of Judah, David's line was reduced to a single life, but that life was preserved. On the memorable walk to Emmaus, the Lord began at Moses and all the prophets and "expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). There must have been a unity of plan, a unity of authorship, behind this succession of writers.

THE VERY CASUAL Bible reader, however, is too ill-informed to be much impressed by such a line of argument. Let us offer another more within his ken. We propose that *the moral*

power of the Book, the moral cleanup that follows its introduction and acceptance, is just what we should expect in view of its divine origin. The reader is perhaps not sufficiently a student of history to know how the first spread of the Bible and its message changed the face of the pagan Roman empire around the Mediterranean, or brought some of the blessings of the gospel to the central and northern European nations.

In modern times, the Bible has been introduced for the first time into more or less isolated communities—in Tierra del Fuego, in the South Sea Islands, into the tribes of Central Africa, and always with the effect of an immense moral improvement. Savage warfare and cannibalism and trials for witchcraft and death by torture cease; family life develops; marriage replaces unbridled lust; honesty follows theft. One only has to compare the moral and social conditions in various pairs of nations, the one where the Book has been widely circulated for centuries, and the other where it has been suppressed, to see the constant and striking social and moral difference.

We may compare, for instance, Sweden with Russia; the Protestant parts of Germany with Turkey; England with Spain; the United States and Canada with Latin America; Ulster with southern Ireland. It may be replied that there have been underlying national differences in temperament, but there is good reason to believe that those very differences are the result of having, or not having, a widespread knowledge of the Bible, for hundreds of years. It is true that of late years these moral and social contrasts are disappearing, and for a very significant reason. The communities which used to honor the Bible are ceasing to read it, and their characters are on the downgrade.

A SIMPLE AND CONCLUSIVE evidence of the moral value of the Bible is furnished by the experience of countries which have banished it at various periods from their schools. There lies before us an article in the *Daily Mail* of April 26, 1906, setting forth the evil consequences of this policy in Australia, America, and France. In Victoria, within ten years of the exclusion of the Bible from the schools, crime advanced by leaps and bounds. The male criminals in 1880 were 12,469, and in 1890 they were 20,189. Yet there was plenty of education, 99.56 of the population being educated. In America the presidents of Harvard, Clark, and Chicago universities bore testimony that the results of eliminating the Bible had been disastrous to morals. Crime steadily increased; out of ten thousand boys in Denver, two thousand had been in jail. In France, M. Mace, chief of the Paris police force, wrote that young criminals were springing up like weeds between the cracks of the pavement, and continued, "The philosophers must, if they are conscientious, confess that our modern education has not been without disastrous effects on the masses. The materialistic school is

(Continued on page 488)

THE GREATEST event of all human history took place in a rich man's garden just outside the walls of old Jerusalem, nineteen hundred years ago. Nothing like it had ever happened before, and nothing like it has ever happened since.

The human race is about six thousand years old. Millions upon millions of men have lived and died, and their bodies have been buried or destroyed. But not one of those bodies has been raised from the dead never to die again, except the body of the Lord Jesus Christ, the last Adam; and He is living today in that glorified body of flesh at the right hand of the Majesty on high, the Man in glory.

It is true that the dead bodies of a few men and women have been resuscitated or restored to their natural life, but afterward those bodies died again



By Rev. Norman H. Camp



and his eyes were blinded by the sight.

THIS IMPORTANT fact of the resurrection of the body of Christ is often overlooked and apparently forgotten today by many ministers and missionaries in their preaching, teaching, and thinking. Their messages revolve largely about the Cross of Christ, but they fail to declare His bodily resurrection. They have much to say about the love of Christ and the love of God, redemption by the blood of Christ, and the death of Christ as the Lamb of God for the sin of the world, and too much cannot be said about these important matters. But frequently not one word is said about the resurrection of His body from Joseph's tomb after His work was finished on the cross. And yet we read, "If Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14). Again it is stated in that great resurrection chapter, that "if Christ be not raised, your faith is vain; ye are yet in your sins" (v. 17).

It is not a crucified Christ but a risen Christ who saves His people from the guilt and power of sin. The redemptive work of Christ was not complete until He rose from the dead and ascended into heaven to assume the duties of His eternal priesthood. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Without His resurrection and ascension, His death on Calvary was in vain.

IF THE Lord Jesus is not living as a Man in a human body to make

and said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). He was delivered up for our offenses on Calvary's cross, and was raised again for our justification (Rom. 4:25). Without His resurrection and ascension the gospel message is not complete and there is no salvation, no forgiveness of sins, no justification of condemned sinners, and no eternal life for those dead in trespasses and sins. It is the Man in glory who saves and keeps and satisfies, not the One hanging on Calvary's cross, although that event is of great importance and a vital part of our redemption.

THE DEFECT in modern day preaching and teaching is pointed out by Captain Reginald Wallis in his book entitled, *The New Sovereignty*. He says:

"What is this life-giving evangel with which the ambassadors of the Lord have been entrusted? Is it not possible that much of the disappointment which, alas, often accrues from gospel testimony is due—to a greater degree than has hitherto been imagined—to the inadequacy of the gospel which is oftentimes preached? What is the normal gospel appeal heard from many orthodox gospel platforms today? It might perhaps be summed up as follows: 'You are a sinner; God loves you; Jesus bore your sins in His own body on the tree. Accept His atoning sacrifice by personal appropriation; believe in your heart that He died for you; look to the Crucified, and you are saved.' But is this an effective gospel? This is not harsh judgment, for the writer himself has been guilty of preaching such a message, and should be the last to criticize destructively. Indeed, God may

THE MAN in GLORY

and were buried, and are in their graves today. We have the record of the widow's son, the Shunammite's son, the ruler's daughter, the brother of Martha and Mary at Bethany, and others whose dead bodies were revived for a time, but not one of them is living today in a human body.

There is only one Man of Adam's race who is now living in an incorruptible, immortal, resurrection body that will never die, and He is at the right hand of God in the place of power. He is the Man in glory and His name is Jesus. He only hath immortality (I Tim. 6:16). He dwells in a light which no man can approach unto; whom no man hath seen in all His glory, nor can see for the present, but whom all men will see some day, for "every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1:7). The apostle Paul, on his way to Damascus, got a glimpse of the glory of the risen Christ

intercession for men as a great High Priest in heaven, not a sinner on earth can ever be saved. And yet so many are pointing sinners to the Cross of Christ without pointing them to the Man in glory who died on the cross for sinners. Does not this account very largely for such meager results from present day preaching of the gospel?

The fact is that only half of the gospel is preached in many orthodox pulpits. There are two main parts to the gospel: (1) "Christ died for our sins according to the scriptures"; (2) "He rose again the third day according to the scriptures" (I Cor. 15:1-4). Between these two great outstanding facts of the gospel is the fact that His body was buried in Joseph's tomb, wrapped in graveclothes and guarded by Roman soldiers for three days and nights. It was not His soul or His spirit that was buried in Joseph's tomb, but His body; and it was not His soul or His spirit that was raised from the dead, but His body.

In the upper room after His resurrection He showed His body to His disciples

even bless such an appeal to the salvation of souls, for He is sovereign.

"True conversion is spiritual revelation, and may be granted by the Holy Spirit through the most inadequate agency. It is certain, however, that such a message in itself is calculated to produce counterfeit results. Its fundamental weakness lies in the fact that it leaves the needy, helpless sinner with a crucified Saviour. But a crucified Christ can save nobody! A crucifix is only and ever a symbol of darkness and despair. Yet how often a test question is put to the seeking soul, 'Do you believe in your heart that Jesus died for you?' 'Oh, yes.' 'Then you are saved.' But is that the truth? Can the belief of any Bible fact bring salvation? Such a notion may have led some merely out of one false hiding place into another. It conveys little or no idea of the true obligation of a living faith. Of course it is not suggested for a moment that every aspect of gospel truth can be incorporated into one message, but the sovereignty of Christ is surely a dominating principle which should form the background of

(Continued on page 488)



Modern yacht-like liners make the voyage from California to Hawaii in five days



Surf riding, a characteristic sport

Homes on Diamond Head road



Filipino congregation



The old palace of the king



American Mission Fields

2. HAWAII

Pictures and information furnished by Matson Navigation Co., Pan-Pacific Press, and Methodist Book Concern

Located in the middle of the largest ocean, of volcanic origin, the Hawaiian Islands are blessed with scenic grandeur. They are said to have the most perfect climate in the world. These islands formed a kingdom of one of the most advanced Polynesian peoples. The natives worshiped the fire goddess Pele, and the hula was a religious rite.

In 1820 the first missionaries, of Congregational faith, arrived from New England. Other missionaries followed, and soon one-third of the population were active members of churches. These native Christians then sent missionaries to nearby islands with the gospel of salvation.

In 1898 the islands became a United States possession. Great sums were spent on the harbor at Honolulu to encourage maritime commerce. Sugar, pineapple, and rice industries rapidly developed. Tourists were invited to visit this island paradise. People came from all lands, and soon Hawaii was the melting pot of the Pacific.

The present population totals 300,000, comprising all oriental and occidental races, one-third being Japanese. No color or racial line is drawn. Many religions and cults flourish. Here are to be found Shinto shrines, Buddhist temples, Young Men's Buddhist Associations, Mormon tabernacles, as well as Young Men's and Young Women's Christian Associations and fine Christian churches. Thus Hawaii has taken on the aspect of modern America.



Group from a Japanese church



More than 25,000 acres of pineapple are under cultivation

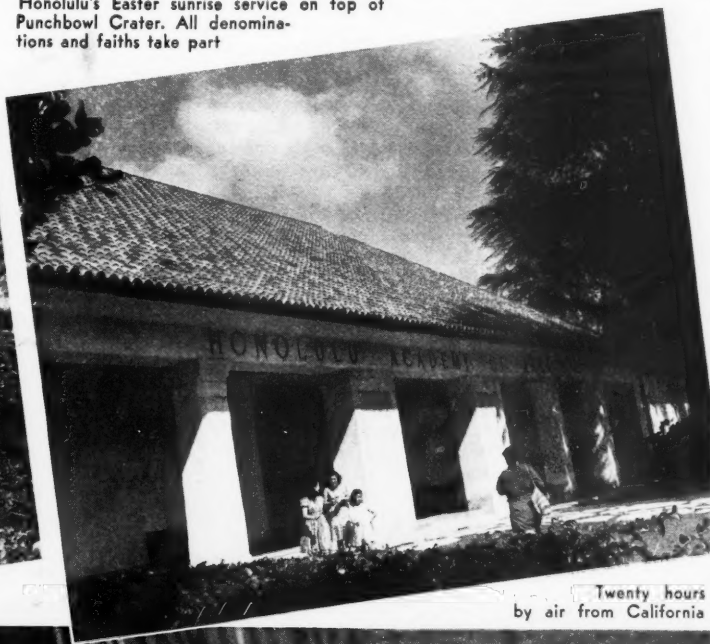


Honolulu's Easter sunrise service on top of Punchbowl Crater. All denominations and faiths take part

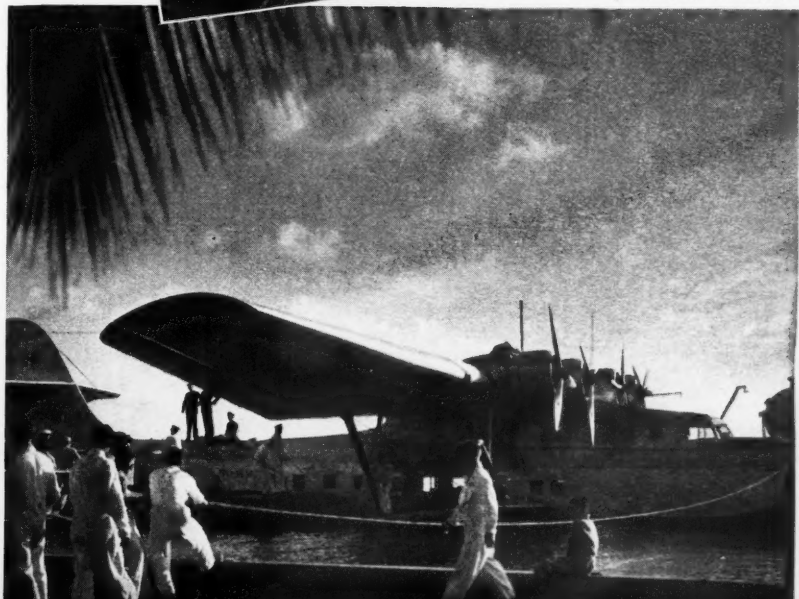


Roast pig being taken out of earthen oven for a native feast

Sugar mill. A million tons of sugar are shipped annually



Twenty hours by air from California



IN expressing my pleasure at being present on this memorable occasion, I am reminded of another privilege that was mine when, in my first year in the University of Toronto, I heard Dwight L. Moody give one of his heart-searching addresses. I have never forgotten the experience. To have seen and heard him has meant for me a profound interest in everything connected with him.

In the introductory paragraph of his book on *Prevailing Prayer*, Mr. Moody wrote, "Those who have left the deepest impression on this sin-cursed earth have been men and women of prayer." You will admit, at least theoretically, that this is true, and yet how many are putting that admission into effect, practically? How many are men and women of prayer?

When I thought of coming to speak on *Praying Hyde* it seemed to me almost ludicrous that I should travel twelve hundred and fifty miles to tell you about a man who was one's equal in intellectual and social standing, though immeasurably above us in the matter of prayer. And it would be ludicrous if it meant to tell you that between thirty and thirty-five years ago, I had the privilege of knowing *Praying Hyde* and sharing his experiences and his friendship, were that all that my presence here should mean. But I know that it is for another reason that I have been asked to come—that from him and from his intercessory life we might learn lessons that will teach us the basic principles of the effective prayer life.

Is it not an astonishing thing that there should be so few in this Christian land who prevail and bring things to pass by prayer, and that we should turn our thoughts to a man who twenty-eight years ago passed beyond the veil to be with his Lord, a man living in a heathen land, in the midst of the darkness and degradation of heathenism, in order to learn from him how to pray? Is it not an anomalous thing? And yet I think that is why you are here. I can conceive of nothing that would give John Hyde greater pain than that I should say anything that would lead you to magnify him. He would say to you through me, "Take your eyes off of me. Direct your gaze to Him who ever liveth to make intercession for us—to Jesus Christ, my Lord and yours! Learn from Him!"

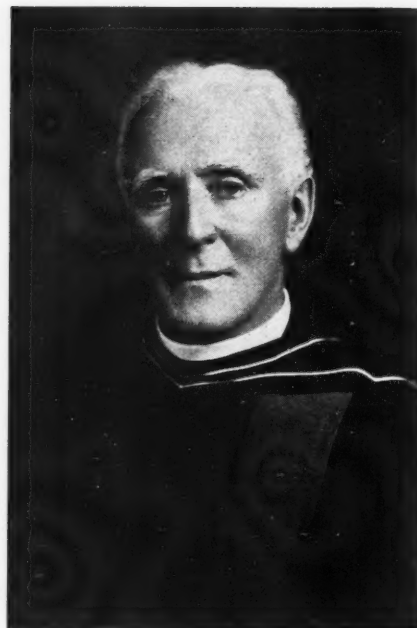
WE READ THAT WHEN OUR LORD WAS PRAYING in a certain place and had ceased, one of His disciples said unto

Him, "Lord, teach us to pray, as John also taught his disciples" (Luke 11:1). Our Lord gave them instructions as to what words they were to use, and also gave them a telling parable to indicate some of the chief requirements for praying. But you know as well as I, that even when our Lord tells saints how to pray and exhorts to prayer, somehow we do not grasp the secret, though let it be said that we best learn how to pray by praying.

It seems to me that consciously or unconsciously, when that disciple made that request of Jesus Christ, he uttered a plea to be allowed to enter into the Holy of Holies of our Lord's life. It is only as one enters into the very presence of Christ that one learns from Him what His prayer means and what it means to pray. Once only in His ministry, apart from ejaculatory prayers, were the disciples admitted into the presence of their Lord when He prayed. In John 17 we have unfolded our Lord's very heart as He prayed, and those elements that entered into His prayer are here revealed.

First of all, we note the close intimacy between the Son and the Father. Then there is the revelation of His marvelous love for His disciples, for those for whom He was praying, an essential element for true intercession. Again, His prayer was the reflection and the revelation of His whole ministry. He prayed, "Father . . . I have glorified thee on the earth: I have finished the work which thou gavest me to do. . . . I have manifested thy name [the revealed character] unto the men which thou gavest me. . . . I have given unto them the words which thou gavest me. . . . While I was with them in the world, I kept them. . . . I pray for them." Prayers will be effective as we abide in the will of God, doing His work, manifesting His character, and giving His Word to the world. Christ's prayer was the amplification of His life. It was His life put into the form of intercessory prayer for His disciples among whom He had been working.

This is undoubtedly true of the life of any genuine intercessor from whom we are to learn lessons. We must be allowed into close fellowship if we would learn his secrets, for effective prayer is



Canon Haslam, Rector of St. John's Church, St. John, N. B., Canada, was formerly a missionary in India with "Praying Hyde."

In this message, delivered at Founder's Week Conference, Chicago, 1941, he gives some intimate glimpses into the life of a great man of prayer.

but the outcome of a life that has been prepared by God for intercession by His own divine processes of cleansing, illumination, infilling by His Spirit, empowering, and transformation. To gain knowledge of these one must, to a greater or lesser degree, be admitted into the presence of the man who prays, yes, into his very personality.

What a quickening of the sense of the reality of God and of the divine presence the remembrance of hours spent with John Hyde, and others like him, brings! Those days are redolent with the sweetness of the fellowship we enjoyed as we met in our homes on the Punjab plains for Bible study and prayer, or in prayer rooms at the conventions and conferences, when the world was shut out and only the glory of God seemed revealed as we thought of our ministry to the lost souls of India. The recollection of those experiences brings conviction of the comparative prayerlessness of our lives now, by reason of the pressure of tasks in this nominally Christian land.

Praying Hyde As I Knew Him

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LET ME GIVE A BRIEF BIT of the historical background of John Hyde's life as I knew him in India. There was a coterie of Christian men, missionaries and Indian Christians, upon whose hearts the burden of the Church in the Punjab lay heavily. During the growth of the Church many from the outcaste population had been baptized and, doubtless, were Christian, but the life of the Church as a whole was at a low ebb spiritually. Something drastic was needed, and it seemed that the only hope lay in sacrificial prayer, and all gave themselves to this ministry. A chief member of the group was John Hyde. I first met him at a students' camp where a large number of young men from Forman Christian College and other mission institutions met for a week end in order to pray and study the Word. When we were there, the spirit of prayer and supplication was poured out upon all in a very remarkable way. As we were about to conclude the evening meeting a humble villager, afterward known throughout the whole of India as "the Apostle of Prayer," pleaded with God with "strong crying and tears" for three hours, that He would quicken the life of the Church in the Punjab. Not a single student left the room, though all were free to do so.

John Hyde was there—quiet, gentle, unassuming, slightly deaf, with a strangely wistful look in his eyes. I met him at that time, but was not particularly impressed. It was later that the transforming change came in his life. It was in the autumn of 1904 at the Sialkot convention, a gathering attended by some sixteen hundred Indian Christians and missionaries, when God called him into this ministry of intercession. A small group had spent thirty days and nights in prayer that God would visit His people. Shortly after the commencement of the convention proper, Mr. Hyde passed through an experience that made him what he became—a man who had power with God and a truly great missionary. I have always thought of this change as *vicarious repentance and confession in behalf of the whole Church.*

YOU KNOW THAT UNLESS A MAN opens his heart and unfolds his life and witnesses to his inner experiences, we can only surmise that something extraordinary has happened when we see a great change in his ministry. If we would profit by his change, we need to know his experience. In the case of Praying Hyde something cataclysmic had happened. By nature he was the very last man in the world who would "wear his heart on his coat sleeve for daws to peck at"; the last person to dilate upon an inner conflict which he might have with sin or temptation; the last to tell of the inner experiences of his life. For him there never would be anything of "promiscuous sharing." But that which by nature was so far from Hyde became for him a divine compulsion and necessity. This is how it came about.

To Hyde it was revealed that the Church had no power because of sin which had not been cleansed from her life; and that sin is washed away only

when there is true repentance and confession. He was a part of that Church. Burdened with this thought, after an all-night vigil and a day of fasting and prayer, he came into the presence of a large group of Indian Christian men and spoke openly, though reservedly and in much anguish of spirit, of his personal conflict with secret sin that was oftentimes repeated, and of how God had led him through to victory. The effect of this open confession was electric. I was not present at the time, and with many others who were not there, I was prepared to produce testimonies from saintly men, like the late Bishop Handley Moule and others, witnessing to the probable evil effects of such open confession. To God, and to an offended brother, yes; but not openly. Later I attended a meeting of men where there was a great unburdening of hearts, hearts sin-stricken and broken, followed immediately by the sense and joy of forgiveness. I never was at a holier gathering in my life. I was silenced. God's message to me was, "Hands off the ark of God!"

That experience marked the beginning of a life of great spiritual power in the case of John Hyde, and the beginning of a work of deep revival in the Punjab Church. What normally might be inadvisable and unnecessary under this special circumstance was used of God to bring the infant Church to her knees. Above I spoke of it as vicarious conviction, repentance, and confession of sin. Hyde was suffering with and for the Church. The Church responded and followed his example when brought under conviction of her state.

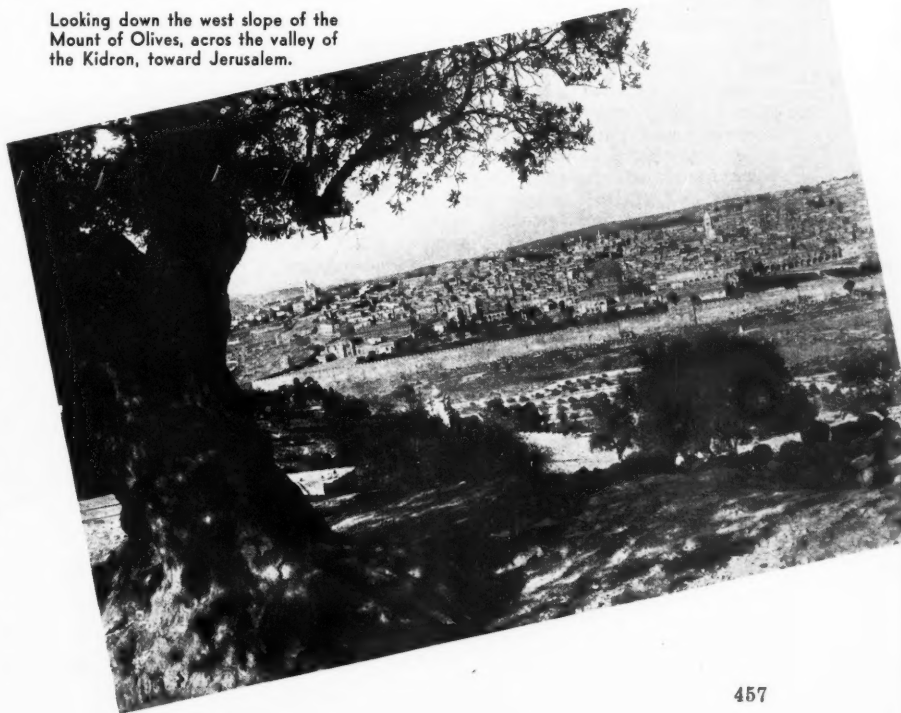
YOU CAN IMAGINE THE DEVIL'S REACTION TO THAT. He would hate it. "He trembles when he sees the weakest saint upon his knees," and never more than when he witnesses genuine repent-

ance and confession of sin. Violent criticism was uttered against John Hyde by many missionaries, who later repented of their attitude and lived to rue the day of their criticism. They argued somewhat in this way. What will be the effect of this on the Christian Church, for a man holding the position of Mr. Hyde as a missionary, to confess openly to this yielding to secret sin, even if he now has the victory? Will it not be used by the weaker brethren to condone their weakness and sin? The answer was given by the Church herself. There was a great cleansing, great joy, great power and liberation as a result of confessed and forgiven sin. Thousands were swept into the Church, and consecrated to God for the winning of their fellow countrymen to Christ.

Now let me utter a word of caution. Some of you might interpret this experience of John Hyde as being the normal experience for the individual or for the Church. Care is required before such a conclusion is accepted. Unequivocally I assert that there can be no power in prayer or intercession, in witnessing or in work, so long as secret sin is allowed in the life. It must be confessed, either to God, to the brother or sister offended, or to the Church at large, according as God the Holy Spirit shall direct. There can be no fixed rule. Do not lose sight of the vital truth that sin must be confessed and forsaken before prayer can be effective (Isa. 59:1, 2). The infant Church of India needed the lesson. John Hyde was chosen to pay the price. His obedience brought him very low in the valley of humiliation, but God through it highly exalted him by choosing him as an exemplar for intercessors, and used him mightily in the work of the salvation of souls.

When I was gathering together these reminiscences of John Hyde and these
(Continued on page 465)

Looking down the west slope of the Mount of Olives, across the valley of the Kidron, toward Jerusalem.



"Weep Not for Me, but Weep for Yourselves"

—LUKE 23:28

By Rev. Edwin Fesche, Evangelist
and Missionary in the Southland

THE strange words that form our text came from the lips of our blessed Lord within a few hours of His death. Women, more tender and expressive of their emotions than men, were seen among those who lamented and bewailed Him as He struggled beneath the cross on the way to Golgotha, the scene of the crucifixion. How unexpectedly these words must have fallen upon their ears, "Weep not for me, but weep for yourselves"—turning their sympathy and sorrow back upon themselves!

THERE ARE THREE REASONS why our Lord and all believers can speak a word of comfort to others when passing through deep trial or when in the throes of the king of terrors, death.

Death, the most important matter, is all settled. Christ's death was determined before the foundation of the world. In the past counsels of a triune God it was settled that the Son of God should die for man's sin. As in creation God had made ready the material needs of man ere he came on the scene, so He was equally ahead of man's need when he sinned. In order to die, the eternal Son of God became man and lived harmlessly and undefiled in this world, which now had become the scene of violence and corruption through sin.

On the eve of His death, he entered the quiet retreat of a garden and there as true man, yet never ceasing to be God, He poured out His heart to the Father. The burden of such deep anguish, which caused Him to sweat as it were great drops of blood, was not the physical suffering of His death, but the realization that He for the first and only time in His eternal existence would be associated with sin, the sin of the whole world, and there satisfy all the claims of divine righteousness against sin.

It was in Gethsemane He learned and displayed the utmost obedience. The first sin, the disobedience of God's known will, and the root of all sin that has followed, has been man's determina-

tion to do his own will. In contrast, listen to the God-man, "Not my will, but thine, be done" (Luke 22:42). Death had no claim upon Him as it does upon us. He had fulfilled the law of God to the last jot and tittle, which gave Him the moral right to be exempt from death and to enter heaven. Our blessed Lord could have claimed twelve legions of angels to deliver Him, but He came to be the man in whom God could find all His delights. God is glorified in obedience, and for Him that obedience was to be measured even to the death of the cross. He, having learned as man what He knew as God, that the only way sinners could be saved was by His suffering and death, said with holy peace and joy, "Thy will be done."

Is it any wonder then that He could say the next morning, "Weep not for me"? His consolation was that He was in the center of God's purpose, and the cross was in the eternal interest of sinners whom He beheld with unmatched love. His acts revealed the truth of His words, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

THE CHRISTIAN, TOO, CAN FACE DEATH with confidence and peace. He is fully aware that his times are in God's hands, and the attracting glory beckons him. What has brought the believer such priceless assurance? He, like his Lord and Saviour, has fulfilled the will of God. In the Christian's case, because of God's grace, it is not to accomplish the unparalleled tasks of our Lord, for if that were demanded, none could ever attain. There were those who came to Jesus Christ in the days of His flesh and said, "What shall we do, that we might work the works of God?" (John 6:28). Listen to the reply, "This is the work of God, that ye believe on him whom he hath sent." Yes, believe on Him, Jesus Christ, who met the heavy judgment of your sin. It is not to keep the law, or perform religious ceremonies. They never can give peace to the troubled conscience. But put your trust where God has put your sin. As a

hungry man feels satisfied after eating, so the sinner has "joy and peace in believing" (Rom. 15:13).

This blessed witness within becomes increasingly real and more blessed as a faithful Christian life is pursued. And never more so than when trials are met or the valley of the shadow of death is being entered. With God-given reliance the Christian can say to the world, whether it is pitying him or not, "Weep not for me."

Perhaps this is the best test for those who profess to be Christians. Have we really believed on Him whom God hath sent? If so, we must have the consequent peace of knowing it will be well with us through time and eternity.

OUR LORD and His own look forward to what is beyond death. The Christian is engaged in a race that has its goal in glory. For encouragement in a race filled with obstacles we are to keep "looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). Here indeed is another reason why the Lord could endure the cross and despise its shame. There was joy beyond it, not only the joy and glory that was His before entering this scene, but the added joy beyond the cross of bringing many sons into glory and of being the Captain of their salvation. There is a great moment still future when those whom He has redeemed through all the ages—from every nation, kindred, and tongue—gathered around Him, their blessed Lord, to sing His praises: "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5). Then He in turn will present His redeemed, holy and without blame, to the Father.

The raven, sent forth by Noah from the ark, could feast and enjoy the desolation left by the abating flood. But there was nothing there for the dove, and it returned to the ark. So the Son of God found nothing in this world, cursed by sin, to satisfy His holy desires.

He had to go back to heaven. What accumulating joys lay before Him as He endured the cross, and how completely He is now entering into the fruit of His labor! Is it any wonder that Jesus Christ could say, "Weep not for me, but weep for yourselves"?

Are you, like the raven, content with this poor world—a world that gave Christ a cross, and suffering and martyrdom to many a faithful Christian? Or do you like Abraham look "for a city which hath foundations, whose builder and maker is God" (Heb. 11:10)?

The Christian looks for his portion amid the many mansions in glory which are being prepared. The believer says with the psalmist, "I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15). Nor does he entertain uncertainties about these things, for he knows his title to heaven is not his own fitness, but what the death of his Saviour has secured for him—a full and free salvation. We who belong to Christ can rise and say to those whose vision goes no further than the grave, "Weep for yourselves"; that is, discover and lament your condition, without God and without Christ in the world, and in your soul's deep need come to Him who will by no means cast you out.

Christ and His own have others on their hearts. When Jesus spoke to the daughters of Jerusalem He knew their ignorance of what was to befall them. Their fancied security was to be broken

He Went a Little Farther

By Marjorie B. Robinson

He went a little farther,
All alone,
Into the darkest night
this world has known;
The ancient olive trees a vigil kept,
Disciples slept.

He went a little farther,
To a tree
That stretched its cruel arms
o'er Calvary;
No other could have suffered in the stead
Of Him who bled.

He went a little farther;
Fear and gloom
Encompassed those who laid Him
in the tomb;
Forgotten was His promise unto men
To rise again.

He went a little farther;
Christ arose
Triumphant over sin and death,
our foes,
And now in heaven lives to intercede
For human need.

He went a little farther—
Wondrous thought;
For you, for me, He has
salvation bought;
We choose to live or die eternally.
Which shall it be?



Crocuses beautify the pastures at St. Moritz

Courtesy Official Information Bureau of Switzerland. Albert Steiner Photo.

by the horrors of a long siege—the city put to the sword and the women ravaged. It was their own death and danger of eternal punishment that brought such words from His lips, "Weep not for me, but weep for yourselves." How unaware you are, sinner, of what lies beyond a Christless grave! The baby knows not the danger of running into the busy street, but the loving mother does. Our Lord has "brought life and immortality to light through the gospel" (II Tim. 1:10). He has spoken faithfully and truly of heaven and hell. We find words with similar meaning coming from the lips of the apostle Paul, "Knowing therefore the terror of the Lord, we persuade men" (II Cor. 5:11).

The eternal welfare of the unsaved becomes the concern of the Lord Jesus Christ and His own. One of the key words of Christianity is "others," and although our expression of this should extend to their material needs, yet this should always be with the purpose of penetrating to the deeper need, that of the soul. When the Saviour was here He was sought because of the loaves and fishes, but not for Himself, the Bread which came down from heaven, which would save and satisfy their souls. Man still limits his need to the body and neglects his soul. May such listen to the words of our Saviour, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26).

You, reader, may have something to weep over—your sins. This you would speedily do if you realized, like the prodigal, that you have sinned against heaven and earth. To inquire for mercy means immediately to find it, for God holds vigilant watch from heaven to behold any who say, "I have sinned, and perverted that which was right, and it profited me not" (Job. 33:27). Then He is quick to say, "Deliver him from going down to the pit: I have found a ransom" (Job 33:24). Remember, too, the Lord said, "There shall be weeping and gnashing of teeth" (Luke 13:28). This refers to the end when sinners are cast into hell. Their weeping is too late. When will yours be?

The Empty Sepulchre

By Max I. Reich, D.D.

Beside an empty sepulchre
We stand and we adore;
The sacred body it contained
Is held by it no more;
The resurrection and the life
Came off the victor in the strife.

What has that empty sepulchre
To say to thee and me?
It tells us that the Saviour's death
Has set His people free;
He died, our sins upon Him laid;
He rose, because the debt was paid.

Death could not hold Him in the tomb
Who met each righteous claim;
For where man had dishonored God,
He glorified His name;
To show He did not die in vain,
The glory raised Him up again.

The thunders of a broken law
Believers need not dread,
Beside the empty sepulchre
In peace they raise their head;
"No condemnation" is the word
To those "in Christ," the risen Lord.

O shout, ye sons of heavenly light,
"The Lord is risen indeed!"
He fills the Father's heart with joy,
And meets our every need;
Captain of our salvation He,
Upon whose head the crown we see.

Fought is the fight! The crown is won,
The sting of death is gone;
By blood and tears He has secured
His kingdom and His throne
Before which hosts unnumbered fall,
Acclaiming Him the Lord of all.

Beside an empty sepulchre
We stand, and we adore;
And now we haste with joy to spread
The news from shore to shore;
And sinners who that news believe
His resurrection power receive.



ENGLEWOOD PRESBYTERIAN CHURCH CHOIRS

Interesting YOUTH by Way of MUSIC

UPON entering the ministry, I began a series of experiments to interest the boys and girls in attending both the Sunday School and church services. We tried, but soon abandoned, the plan of a junior sermon story before the regular sermon and then permitting the children to retire. Only a small group remained, but dismissing them before the regular service was concluded, did not integrate them into the service. They were visitors, so to speak, and not a united part of the service.

We tried the combined church and Sunday School idea, the Bible School merging into the church service without intermission. Immediately after the class period, the classes came to the auditorium, a brief worship service was

continued, followed by the sermon. Because of the objection of adults who were annoyed by the presence of the children, we had to abandon this plan. Other suggestions were tried, but the children were not a definite part of the service, participating in its exercises, learning reverence and how to listen to a sermon.

The fact that children and youth express themselves through activity finally impressed itself upon us. Adults may sit, listen, and enjoy a service, even with little music, but youth is restless and wants action. We discussed the activities youth could engage in as a part of the services. It was suggested that there was no other single activity in which such a large percentage of children and youth could engage as singing. Scarcely

a child is unable to sing. I had observed in the survey made in a statewide undertaking that highly ritualistic churches were holding men and boys to their services in far larger numbers than most non-ritualistic churches, and that this was accomplished through choirs of men and boys. Why could not this idea be adapted to both boys and girls, as well as youth and adults, in a series of choirs arranged according to age groups?

WE FIRST TRIED ORGANIZING the older teen-age boys and girls. This effort did not meet with much success, because they already had their interests absorbed in high school, social and other activities. The plan did not appeal to them. This condition may not occur elsewhere, but we learned that in order to interest the older boys and girls in the idea of leading the congregation in worship through music, we would have to begin at an earlier age and have their interest developed before they became

By Rev. James Edward Congdon, D.D.

Dr. Congdon is pastor of the Englewood Presbyterian Church, Chicago, and was one of the early graduates of the Moody Bible Institute. He has had notable success in attracting and holding young people by way of good music.

absorbed with other social and recreational groups.

Profiting by this experience, we began again, this time with boys and girls between the ages of twelve and fourteen. At this age they were just ending their grammar school career and had not become attached to high school and other group relationships which would absorb their time and interest. Then again, very shortly they would be high school students and would form the nucleus for a high school choir. We organized a group of seventeen in this manner about ten years ago. Each year, for several years, we organized a group just a little younger than the last group formed, and began a system of promotion from choir to choir, adjusted to the departmental organization of our Sunday School and public school age groups.

It was impossible for the organist, who was director of the regular adult choir, to give the time necessary to train these various groups. We therefore secured a student from the Moody Bible Institute to train the seventeen children in the first group on two afternoons a week. This choir sat in front seats of the congregation each Sunday morning, and sang a simple selection once a month. When a year later we organized the second group of children (ages from nine to twelve), they met for rehearsal twice a week an hour earlier than the older group. They rehearsed the same music, and soon we had two choirs singing together, numbering about forty children ranging in age from nine to fifteen years. At the end of the second year, the first group had all become high school students, the second choir had become junior high school students, and we organized a third group.

ABOUT THIS TIME THE ORGANIST-DIRECTOR of the adult choir resigned, and we began the process of bringing the adult and three children's choirs into a unified organization. The student who had been training the children's choirs in the meantime had graduated from the Institute, and now began the task of uniting the choirs into what we call the Combined Minster Choirs. The four choirs, each numbering from twenty to thirty members, averaged an attendance of seventy at both morning and evening services.

At the end of the fifth year, the young people who had passed through high school liked the idea so well that they asked for a choir between the ages of eighteen and twenty-four, and when organized they called it the Collegiate Choir. Then we had five choirs, and an increased attendance of youth and children at the services. Each choir met separately for rehearsals, for Sunday evening young people's devotional services, and for social and recreational

Pilgrims

By William M. Runyan

Pilgrims for a little time,
Venturing with faith sublime.
Soon the hills of light we'll climb—
Hallelujah!

Christ hath wrecked the tomb's dark
door,
Death holds terror nevermore!
Yonder, lo, heaven's waiting shore—
Hallelujah!

Brother pilgrim, lift your song;
Resurrection glories throng—
Though we wait, 'tis not for long—
Hallelujah!



events, but all sang together at the Sunday services.

The value of the musical training, and the increased regularity of attendance of the choir members at Sunday School and church services, led some to desire another group, so an Angel Chorus was formed, of children in the Primary Department of the Sunday School. All these choirs were trained in a unified processional and in a very formal entrance for the morning service, leading the congregation in the opening moments of worship.

Some of the children came from homes of average or better economic conditions, some came from the poorest homes in the community. The appearance of the children presented a problem. Some of the older children from the poorer homes were embarrassed. An elder, observing the transformation in the relation of our young people to the church, said he would give vestments to the older choirs if others would provide suitable vestments for the younger choirs. Vestments were purchased for those over eighteen years of age. Two women who understood tailoring made patterns, did the cutting and directed other volunteers in making vestments for the younger groups, until all the choirs were robed.

At once there was a marked increase in attendance. For several years now there have been from 75 to 135 at both morning and evening services. We sometimes have as many young people in our Sunday night choirs as in the rest of the audience. Occasionally we have more in our choirs on Sunday evening than constituted the entire congregation when the choirs were first started. It is no small satisfaction to see the fine group of young men and women now in the Collegiate Choir who were in the Primary Department of the Sunday School when the movement started. Now, as young men and women, they are teachers in the Sunday School, and

go out in gospel teams to hold meetings elsewhere on Sunday afternoons.

THE PRIMARY purpose of the choirs was not music. It was to interest young people in the services of the church. But we have discovered that an average group of young people can be developed into a better than average musical organization. Frequently our choirs have appeared in music festivals with other choirs in local musical events and in radio broadcasts, and have given satisfactory presentations. We have learned that such a group of all ages, singing together, can present the best music with more than ordinary accomplishments. They have offered Stainer's "Crucifixion," Matthews' "The Triumph of the Cross," the major portion of Handel's "Messiah," and selections from "Elijah." From Sunday to Sunday they present popular gospel music, as well as the more stately anthems.

One of the greatest values of this movement, we believe, is the intensive training these children receive. Their minds are being filled with important gospel messages set to music, and even if some should wander from the church and the Christian life, there is a deposit of knowledge regarding the Lord Jesus Christ in their minds which may bring them ultimately to the foot of the Cross.

The choirs also offer a splendid opportunity to evangelize parents. A large percentage of the children came from non-Christian homes. Because of our interest in the children, many parents have been won to Christ and the church.

We believe in rewarding the youth and children for faithfulness. A series of "citations" are given quarterly, which choir members wear on their vestments. Our system is rather cumbersome, and doubtless could be improved. If a child is present and on time at Sunday School, present at the morning service in vestment, attends the devotional service at 6:30 o'clock, is in vestment at the evening service, attends the regular choir rehearsal service, and is not severely disciplined for disorderliness, so that at the end of each quarter an average of 85 per cent is attained, a "citation" is attached to the vestment. Each year a medallion of increased value is placed on the vestment. For the first four years, these medallions are of bronze. The fourth year the medallion, suitably engraved, becomes the permanent property of the individual earning it. The second four years the medallions are of silver; and the third four years, of gold. We now have young people earning their eighth year medallion.

DOES THIS SYSTEM RETAIN youth for the church? It does, and much better than any other method with
(Continued on page 489)

"The Place Where the Lord Lay"

He is not here: for he is risen, as he said. Come, see the place where the Lord lay.—Matthew 28:6

WHEN Paul was restating the gospel to the Corinthians, he reminded them that it included the facts that Christ died for our sins according to the Scriptures, that He was buried, and that He was raised from the dead according to the Scriptures. This is the gospel they received, and by which they had been saved. The facts of the gospel as thus stated, that He was delivered for our offenses and raised again for our justification, are precious truths to us. But why, we ask, is the fact of the burial of Christ a part of the gospel?

I believe we shall find the answer to this question in the fact that the resurrection was not expected by His disciples; and when it came it dispelled the darkest despair, a despair that grew out of His death.

For a few months a small band of believers had followed Him with high hopes. They had heard words of life from the lips of One who had come down from heaven. Their hearts had been taught to commune with God through Him. They had seen the works of One who was Himself the cure for every heartache, comfort in every sorrow, the solution to every problem, strength for every duty, and deliverance from every temptation. They looked for a day when He would sit in a place of authority and right all the wrongs of the world in a kingdom which it was His Father's good pleasure to give them.

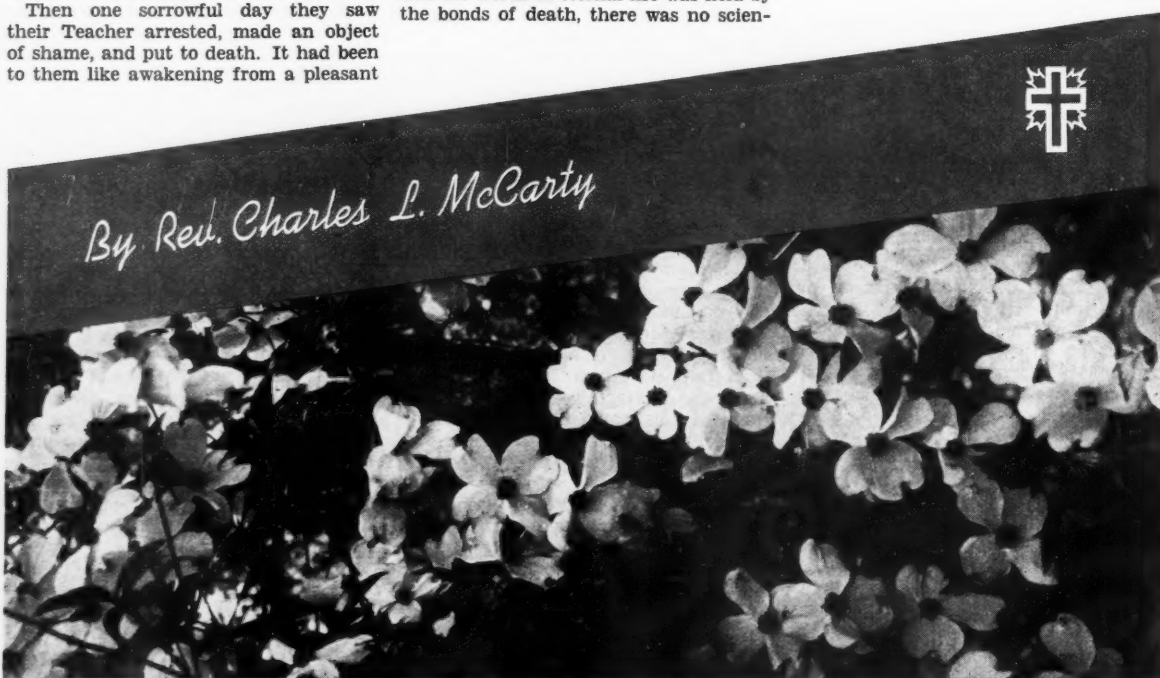
Then one sorrowful day they saw their Teacher arrested, made an object of shame, and put to death. It had been to them like awakening from a pleasant

dream and finding themselves in the midst of trouble. With hearts attuned to heaven they could never again enjoy the pleasures of the world. With their Lord dead the joys of heaven were fled, and they did not expect them to rise again out of sorrow. They had not comprehended Jesus' teaching on this subject. Now there was nothing else to do but bury their hopes and all that reminded them of their lofty expectations, and try to orient themselves again to the ways of the world. So Christ was buried. Let us think what was buried with Him.

THE HOPE OF IMMORTALITY was buried with Jesus. Immortality has ever been the poet's dream and the philosopher's speculation. It has been the chief argument in favor of the following of any form of religion. But the scientist scoffs and asks for a demonstration of it. As long as that world remains some "undiscovered country from whose bourne no traveler returns," who can say whether we pass into the "Father's house," or into some happy hunting ground, some reincarnation, some Stygian darkness, or whether we cease to exist altogether? As long as He who had the words of eternal life was held by the bonds of death, there was no scien-

tific demonstration or convincing proof of immortality.

The hope for social justice was buried with Christ. The two disciples of sad countenance who walked along the Emmaus road when a stranger drew near, were talking about a social reform they expected Jesus of Nazareth to bring about, but He was now dead. They had hoped He would redeem Israel. The songs of Mary and Zacharias indicate that they looked for national redemption, for Israel was an oppressed nation. They had known one captivity after another, from the beginning of their national life in Egypt until the crushing bondage of Rome. They looked and prayed for national redemption, and with it social justice. It was in the hearts of the disciples at the ascension as they asked, "Lord, wilt thou at this time restore the kingdom to Israel?" It was in the power of our Lord to bring about the desired state of affairs by exercising His rightful authority and ruling the nations with a rod of iron and judging the meek with equity. The ideals of the martyred Teacher cannot save society apart from His person to enforce them. But the outrages done Him proved that wrong was on the



Kaufman and Fabry Photo

throne and right on the scaffold—yea, buried in a grave—"the place where the Lord lay."

WITH JESUS WAS BURIED the solution to the mystery of the universe. Great thinkers have racked their brains to produce a satisfactory explanation of the nature of things that would bridge the gap between the material and spiritual worlds. The materialist says there is nothing spiritual, no God, and, of course, no purpose in life. The idealist explains everything in terms of thought and sensation. The pantheist makes mind and matter the attributes of one substance and God the impersonal sum total of all things. The agnostic says we cannot know reality. But there are those who believe that the material universe is the creation of a personal God who is Spirit; that His will is the cause of all things; that He can manifest Himself on the plane of the physical; that the laws governing the material creation are in harmony with revealed moral laws. The life and teachings of our Lord confirmed this view. But when He became a victim of undeserved death and suffering with no divine intervention, everything went awry. Surely there was no personal God, or He would not have allowed one so beloved to suffer. Surely there was no moral purpose to the universe, or the life of Him who went about doing good would never have been rewarded with so ignominious a death.

With Jesus buried, the possibility of belief in a loving God was gone. "God is love," is a common quotation with us; but remember it was not spoken before the Lord arose from the tomb. Where is there evidence of a loving God? In nature, you say? Indeed, when we see the lovely foliage of the countryside, and listen to the happy song of the birds, and breathe the invigorating atmosphere of spring, or witness a beautiful sunset, it is easy to infer that a loving God is ruling the world. But the desolation of storms, floods, and earthquakes contradict this testimony. God's eternal power and deity are revealed in the things that are made, but not His love. The heathen live close to nature, but they do not believe in a God of love.

But Christ told us of a God whose love was like the affection of a father, the tenderness of a shepherd; whose care was so minute that He took note of the fall of a sparrow, and numbered the hairs of our heads. Surely He was mistaken, for He was not treated with love by this Father. "It pleased the Lord to bruise him; he hath put him to grief." He was forsaken on the cross. In His innocent suffering His understanding was exhausted, and He asked that piteously, imploring question, "My God, why . . . ?" Then when no answer came, He committed His spirit with perfect trust into the hands of His Father. Could a loving God permit a scene like that and give no answer? As long as He remained unanswered, how could men believe in a loving God?

The hope of deliverance from suffering and sorrow also was in the grave, never to rise while He lay there. It is not in the nature of men to be stoical about everything. We can endure some sorrow with head "bloody but unbowed," but we cannot hold up our heads except in hope of better things. The Roman Christians were comforted with the assurance that the sufferings of this present age were not worthy to be compared with the glory to be revealed in them. The Corinthians were told that their present momentary sufferings would work a far more exceeding and eternal weight of glory. The Thessalonians were taught to endure their bereavements, but not as others having no hope; for if they believed that Jesus died and rose again, they could hope to see their loved ones again at Jesus' coming. But where could hope be placed if the drama of Him who said, "He that hath seen me hath seen the Father," had ended? "And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed."

Also, the abiding presence was not possible with Christ dead. After His resurrection the disciples heard the promise, "I am with you alway," and



The Upper Room

By Helen Wilhelm Schafer

Long ago the Saviour
In an upper room
Talked with His disciples
In the twilight gloom;
Broke the bread, His body;
Poured the wine, His blood—
Love bestowed in suffering—
Oh, life-giving flood!

Long ago the Saviour
From an upper room
Walked with His disciples
Toward the cross and tomb;
Twas for us He hung there,
Dying in our place.
Oh, what depth of mercy!
Oh, what height of grace!

Long ago the Saviour
From an empty grave
Rose, the mighty Victor
With all power to save.
Now new life He gives us
Out of death's dark womb,
And in triumph leads to
Heaven's upper room.

In that upper room with Thee,
Blessed Saviour, I shall be;
Sharer of Thy life divine,
Of Thy holy bread and wine;
What a hallowed feast is there,
In that upper room so fair!

knew what it meant as "they went forth, and preached everywhere, the Lord working with them." They knew what it was to abide in Him and He in them. But without His resurrection, the most joyful of all experiences, the experience of the presence of Christ, would never have been theirs or ours. There would have been no burning hearts, no Christ dwelling in our hearts by faith, that we might be filled with all the fullness of God.

Finally, the hope of deliverance from sin and self was buried with our Lord. The great problem with sin is that men do not wish to turn from it. They love sin more than righteousness and self more than Christ. Nor will they turn from it until they find Him more alluring to their hearts than sin. He is the great object of love that lifts us out of self, lust, and coldness, into holiness, purity, zeal, and likeness to Himself. He is the One in whom we lose ourselves to find life. The memory of Him would not have served to deliver us from sin and self; only the real, loving, living presence of the risen Christ can transform.

NOTICE, IN THE SECOND PLACE, that the word "lay" is in the past tense. "Come, see the place where the Lord lay," said the angel. He did lay there, but not now! "He is not here: for he is risen." All that was lost in His death was restored in His resurrection. When the first Easter morning dawned, dispelling the darkness of the night that had passed, the gloom of despair was forever shattered for all believers. No hope had remained after His death. The disciples were so amazed to see Him alive again they were not easily convinced that it was He. Now there is nothing but hope; despair is forever gone; the tomb is empty—come, see for yourself, said the angel—"he is risen."

The resurrection of Christ is one of the most firmly established facts of history. We need not go into the proofs of its truth here. Those who do not wish to believe will not do so though the evidence be ever so convincing. But to everyone who does believe, God makes known the experience described by the apostle, "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1); and tells us, "If then ye be risen with Christ, seek those things which are above, where Christ sitteth" (Col. 3:1).

NOW IN THE THIRD PLACE, let holy emotions fill your soul as you look at the place where the Lord lay. Look with sorrow in your heart. Remember, He lay there cold and still after having borne your sin in His own body on the tree. The Lord of glory came from heaven to die for you, a sinner. Come with wonder to the empty tomb. Feats of skill and strength excite our admiration and awe; marvel here at the sight of conquered death. The grave could not hold the Lord Jesus, for He was stronger than death. When He gets ready utterly to destroy it, those for whom He

(Continued on page 477)



The effective tract distributor prays that the Holy Spirit will give him power as he passes out the Word.



Next step is to study the need of the individual and present him with the type of tract that will best meet his need and which he will be able to understand.



NEW EMPHASIS on Tract Distribution

THE week preceding Easter, April 6-13, a "Tract Distribution Week" will be observed by churches and religious organizations of all denominations.

This time is being stressed as an opportunity for Christians to take advantage of the Lenten season for effective personal evangelism through the use of gospel tracts. The program, sponsored by the Christian Workers Foundation, 20 N. Wacker Drive, Chicago, is primarily an educational one—to revive interest among Christians in tract evangelism, and to educate them to some of the more effective means of winning the unconverted.

In pointing out the type of tract distribution which brings best results, H. J. Taylor, trustee of the Foundation, explains that in virtually every case the *personal* presentation of a tract is more likely to lead to a conversion. Too often Christians use a tract only as a lazy

means of presenting the gospel. They hand them out and run. As a result, those who receive them are likely to question the sincerity of the distributor.

Mr. Taylor contrasts the result when an earnest, friendly Christian leaves a helpful tract with a person with whom he has already talked concerning his relation to Jesus Christ. The non-Christian is curious because some one has taken an interest in his personal welfare—with no ulterior motive in view. And he is impressed because this person displays an understanding of the problems facing a man without hope in a world reeling in uncertainty.

Local tie-in of churches and religious organizations with "Tract Distribution Week" is made possible through the aid of attractive posters carrying the caption "Present a Tract, Win a Soul" and by educational pamphlets outlining the fundamentals of an effective tract ministry. Copies may be secured free.

Skill is required in making the correct approach—so that the non-Christian will be eager for more information concerning the plan of salvation.

Most important in an effective program of tract distribution is the sequel to the actual presentation of the tract—the follow through. Cultivate the friendship of the individual. Call on him . . . See him grow in grace and in knowledge of the Lord Jesus Christ.



Praying Hyde As I Knew Him

(Continued from page 457)

circumstances of his life, I was reading at the time that extraordinarily suggestive commentary on the book of the prophet Amos by the Swedish theologian, Walter Luthi, and came upon this paragraph which seemed so applicable to Hyde's experience that I jotted it down. He was calling attention to the way in which God was preparing Israel for the great task that was before it, and how God had to deal drastically with the sin of Israel. He speaks of how this mysterious action of God, whereby He makes choice of men for this or that task, was not confined to Israel. He writes:

"Right up to the present day, God acts by seeking quite specific individuals, autocratically, in accordance with His own will, and giving them specific commissions and equipping them specially for these tasks. I have often wondered that God must needs be so brutally hard with men whom He means to make use of in some distinguished position and in some special way in the kingdom. To be His chosen servant is something so exceedingly precious that the man could not bear it at all if God did not previously tear him to pieces. When God really makes use of us, He can make use of us only as broken men. God chooses the way in which a herdsman tears the two knees and the tip of an ear out of the mouth of a lion (Amos 3:12). The man whom He chooses perceives that he has two knees and the tip of an ear and for what they are needed—the knees to bend and the ear to hear."

That, to my mind, exactly represents God's preparation of John Hyde for his subsequent life as an intercessor and a great soul-winner.

I wish you to guard carefully against being sidetracked by the incidental, making it the important thing and losing sight of that which is central. The central fact and explanation, both of Hyde's confession of sin and of his subsequently powerful Christian life, was his spirit of implicit obedience to the mind and will of God in the *minutiae* of his daily walk. Unquestioning obedience is the place where the cross of Jesus Christ is taken up by the disciple. It is where our will is in conflict with His will that the cross is seen. It is by the acceptance of His will that the cross is borne.

I find it difficult to illustrate Hyde's obedience to the Spirit without seeming to deal in trivialities. Many people will make the great surrender of their lives to Christ for discipleship and service, say on the foreign field, and yet will fail, yes, miserably fail, in their obedience to Him in the seemingly trivial things of life. The difference between a truly consecrated Christian and an ordinary Christian is discernible just at this point. The consecrated Christian is one who in every detail of life follows the will of God, even in such minor matters as eating, drinking, sleeping, and meeting friends. I mention this because when Hyde and Paterson spent nights in prayer and abstained from food, they were not following a program, but joyfully obeying God's leading. "I have

meat to eat that ye know not of," was our Lord's reply to the disciples' urge that He should eat. Often when one urged Hyde to take food during convention days, when he was having personal interviews or in special prayer, some natural answer would convey just this same idea, that for the time being he was specially sustained by God.

But Hyde's obedience, like all obedience, often cost him much, for it led into paths contrary to ordinary convention. Let me give one or two illustrations. At the convention at Sialkot, the year after his experience referred to above, he was appointed to give a course of addresses on the Holy Spirit. His messages were so rich in content that everyone longed to hear them. In the first he brought a heart-searching message on the necessity of obedience to the commands to "tarry . . . until ye be endued with power from on high" (Luke 24:49), and to "be filled with the Spirit" (Eph. 5:18). Though fully prepared to follow with other addresses, it was laid on his heart that these must not be given until the challenge of the first address was accepted and the Holy Spirit be given His rightful place in the lives of those who had heard. For two days he came before the convention, stating that he was not allowed to give further addresses, and calling all to prayer; then he remained silent. He at first sustained violent criticism, but his critics were broken under the power of the Spirit, and Hyde's obedience those days meant for the Punjab Church many a Spirit-filled worker. A like challenge to home churches might result in like results. I wonder!

A second illustration has to do with his missionary method. He had become dissatisfied with the ordinary method of evangelism, which consisted in traveling from village to village, preaching once or twice, selling Gospels, and then passing on to other villages without a convert. Realizing the ineffectiveness of this, he adopted another method. A scene in our Lord's life, at the commencement of His ministry, illustrates what Hyde accepted as a better method. The scene is where John the Baptist pointed two of his disciples to "the Lamb of God, which taketh away the sin of the world" (John 1:29). They followed Jesus and spent an afternoon with Him, during which they found "him, of whom Moses in the law, and the prophets, did write," and went out to lead others to Christ. Mr. Hyde decided that instead of moving from place to place and leaving villages without a convert, he would remain at centers sufficiently long to have the people come to him and learn of Christ, and on confession of faith be baptized, thus forming the nucleus of a church which would become a witnessing body. His method was criticized, but one of his severest critics told me, after Mr. Hyde's death, that of all the churches in their mission, the church at Moga, numbering more than a thousand, was the strongest spiritually and in the matter of witnessing and giving of its substance for evangelism.

Hyde's prayer life was marked by

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GREEK WORD STUDIES

By KENNETH S. WUEST

REDEMPTION

The story of redemption is told in three Greek words which are translated by the English words "redeem" and "buy." The first is ἀγοράζω (*agorazō*). The noun ἀγορά (*agora*) means "a marketplace." Thus the verb means "to buy in the marketplace." The word was used in the first century of the purchase of slaves in a slave market. It appears in the Greek text of I Corinthians 6:20; 7:23; II Peter 2:1; Revelation 5:9. Paul in Romans 6:16-18 speaks of δοῦλοι (*douloi*), bondslaves of sin and bondslaves of righteousness. Each lost sinner is a bondsman of sin. I Peter 1:18 speaks in the Greek of little silver and gold coins that were used to buy a slave. But he tells us that the ransom price which Jesus paid, when He came down to this slave market of sin, was His own precious blood. Our Lord purchased us in the slave market, and we who put our faith in Him become His bondslaves. This is the meaning of *agorazō*, "to buy in the slave market."

ἐξαγοράζω (*exagorazō*), found in Galatians 3:13 and 4:5, is the same verb as above, but with the preposition *ex* prefixed, which means "out." Christ bought us out of the slave market. That is, not only are we His bondslaves forever, but under the terms of the purchase, we are not to be put up for sale in any slave market any more.

The third word is λυτρόω (*lutroō*), which means "to liberate by payment of ransom money." It occurs in Titus 2:14 and I Peter 1:18, and is translated "redeemed." The noun form of this word λύτρον (*lutron*) is translated "ransom" in Matthew 20:28. Another form, λύτρωσις (*lutrosis*), is translated "redemption" in Hebrews 9:12. As bondslaves of the Lord Jesus forever, we are set free from the power of sin, set free so that we may realize in our lives the high destiny for which we were originally created—to glorify God and enjoy Him forever.

The word δούλος, translated "servant" in such passages as Romans 1:1 and 6:16-18, is literally "bondslave." It refers to one bound to his master, and in a permanent relationship which only death can break. It speaks of one born into this position of a bondsman. The word refers to one whose will is swallowed up in the will of his master, one who serves his master to the disregard of his own interests. Apply these meanings in the phrases, "bondslaves of Satan," and "bondslaves of the Lord Jesus."

Note: In our study of *phileo*, we omitted a noun form φίλημα (*philēma*), which is translated "kiss" in Luke 7:45; 22:48; Romans 16:16; I Corinthians 16:20; II Corinthians 13:12; I Thessalonians 5:26; I Peter 5:14, and another noun form φιλία (*philia*) (James 4:4), translated "friendship."



Youth Page

★ Elizabeth Andrews Houghton



THE RENT VEIL

By Rev. Edgar D. Nelson

Behold, the veil of the temple was rent in twain from the top to the bottom.—Matthew 27:51.

SIN has doomed us and veiled God. We must contact Him.

In thought we tour to Jerusalem's temple, A.D. 29. How beautiful and holy is Herod's new edifice! See its great white stones. Within are doors and furniture of pure gold. Dare we enter? Within, God meets man. Then we must enter.

From across Kidron's valley and through the eastern gate we go. We're in the square paved temple yard, three-fourths of a mile in circuit, court of the Gentiles. Before us is the sacred enclosure, courts of Israel's commonwealth, and within them the temple where men contact God. Ahead is a triple barrier: a wall, a terrace, and another wall, high and thick. Must we fail?

Look! Gates pierce the triple wall—nine of them!

But wait! Read that pillar inscription: "Let no Gentile enter inside of the barrier and the fence around the sanctuary. Anyone trespassing will bring death upon himself as a penalty." No Gentile then can see God and live. But Jew neither. What now?

"Hebrew woman, will you stand before God for us?"

"I may go but a court farther—the women's. God is far beyond, the veil between."

"Man of Abraham, will you stand before God for us?"

"I may enter only the next, the inner court. Veil and God are still beyond."

"Levite, will you meditate for us?"

"I may enter the holy place, but the veil separates still."

"Caiaphas, our last hope, you do it!"

"I may with blood, but you have no sacrifice. I may once a year, but this is not the time. I may then, but there is remembrance again of sin. I may now, without blood, but only to die—judgment, not mercy."

We may not enter, not one of us, but we must. We will—in thought. We climb the forty-six steps to terrace, court of women, inner court, priests' court, holy place. We are within gold doors, high above the pavement, in the place of shewbread table, candlestick, and incense altar. But as far from God! Beyond is the veil. Beyond that, God. To penetrate requires an offering—blood, blood, blood!

Watch carefully the veil! I'll tell its history. About 1490 B.C., God's chosen race migrated from Egypt to Canaan,

tarried a year at Sinai, built a tabernacle. The blueprint was God's; the structure, an exact copy. It was surrounded by a court and partitioned by the veil. The court and holy place were outside; the most holy place, within. In the court were altar of burnt-offering and laver. Here a victim was slain, blood shed, and the flesh burned. In the holy place were table, incense altar, and candlestick. In the most holy place was a mercy seat, ark, cherubim, and tables of stone. By the mercy seat, within the veil, on the merit of a substitute's blood, God accepted the sinner.

The tabernacle served a nomadic people. Later Solomon's beautiful temple was built. Nebuchadnezzar burned it. When the Babylonian captivity ended, Zerubbabel built another. Five centuries aged it, and Herod built this. All, like this, by God's command, had a most holy place veiled. Within, a sacrifice's shed blood atoned for men's sins.

Watch the veil! Look! It is rending! Ripping! From top to bottom! Strange! Dreadful! We see within! We'll be killed! But no, we're not. There must be an offering then, a substitute, blood. There is!

Outside the city's north wall a cross is lifted; on it, God's Son. He cries aloud, and yields up His life. The veil is rent!

"Then must he often . . . but now once . . . hath [Christ] appeared to put away sin by the sacrifice of himself" (Heb. 9:26). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil . . . let us draw near with a true heart in full assurance of faith" (Heb. 10:19-22).

We needed to contact God. Now we do.

*"Just as I am, without one plea.
But that Thy blood was shed for me. . .
O Lamb of God, I come."*



"NOW I'M FOR THE CHURCHES"

By Rev. Wm. Cooper Cumming

In a recent number of the *Readers' Digest* there is an article with the above title, which is in some respects excellent for those who never go to church and for adult beginners.

The writer, who had stayed away from church for some twenty-two years, expresses something of the enthusiasm of a

discoverer now that he has begun attending church, and finds that the churches "have something for me and for civilization." He has come to feel that "the critics of the churches today don't know what they are talking about." He repeats the conviction that the people who go to church get what they are seeking, and says that one should go to church actively seeking something, and not "like a bucket waiting to be filled."

He makes other good points, such as, "What I like most about going to church is that it turns one's attention, willy-nilly, to higher things for at least a little while each week. . . . Even when I have wandered into a church where the minister was dull, the music bad, the interior ugly, I have been compelled by my very presence there to think about things loftier than my daily affairs, and that, I know, has been good for me." He points out that "significantly the two nations which are officially antichurch are the nations of communism and nazism, and that the nations where the churches flourish are the democracies, where the spirit of man is free. He quotes William Penn as saying, 'Men must be governed by God, or they will be ruled by tyrants.'"

From a spiritual standpoint the article is very elementary, but it is perhaps better so, as far as the purpose of getting people started is concerned. The writer does not indicate that he has any understanding of salvation, or of what is vital in man's relation to God—how a sinner may be justified, how an unregenerate may be born again, how a lost soul may become a child of God, or a sinner a saint. There is no indication that he has gotten light on any of the deeper things of Christ, or even that religion is primarily between man and God rather than between man and man. However, the article is interesting, and we trust that it will do good, especially among those who are "afar off" and who do not realize their need. We hope that the writer, who has begun to seek, may come to realize that he has but touched the fringe of the whole matter as yet, and that he may continue seeking until he really does find what his soul needs and what Christ has to offer.

EXCHANGE

By Sadie May Campbell

"How can I give you my peace,
If you do not give me your care?"
These words said Jesus to me,
As I knelt by my bed in prayer.
Tired in body, perplexed in mind,
No rest for my spirit could I find;
Troubled and fretful, yet trying to pray,
When in my soul I heard Jesus say,
"How can I give you my peace,
If you do not give me your care?"

The Friends of Israel Refugee Relief Committee, Inc.

An Appeal on Behalf of Israel

Friday, April 11th, will be Good Friday. The Committee earnestly hopes that our supporters everywhere will make it a day of special intercession for the Jewish people. Never perhaps in the whole course of their tragic history was the position of this people more pitiable than today. In every country where Nazi brutality can make itself felt, life for the Jew is a mere existence of misery beyond description. Robbed, insulted, imprisoned, bludgeoned, submitted to every indignity, humiliation and cruelty that savagery can devise, life has become for many so unendurable that they have taken the last desperate way to end their wretchedness and ended their own lives. Neither age nor sex is spared. Little children and helpless old folk and women are victims alike of the most ruthless cruelty.

A DAY OF PRAYER

The Committee earnestly asks that all Friends of Israel will remember the Jews in their prayers on Good Friday. Let us pray that the hour of their deliverance may be at hand, that their sufferings may open their eyes to the truth as God would have them see it; that they may learn something of the love of God for his suffering people and his power and willingness to help those who trust Him and seek to follow His purpose for themselves and the world. Above all that they may see in the Lord Jesus Christ the "Light to lighten the Gentiles and the Glory of His people Israel."

STARVATION FACES JEWS IN EUROPE

The horror of famine and starvation, the tragedy of utter destitution and misery has overtaken hundreds of these persecuted people. Hebrew Christians have been robbed of all they possess.

A THREAT TO DESTROY THE JEWS

The German invasions of Denmark, Norway, Holland and Belgium, and the capitulation of France have added something like 463,500 Jews to those already under Nazi rule, and, if we include the Jews from Germany who had fled for refuge to those countries, the number is 633,500. And there must be added the Jews in the European countries not under the Nazi control, whose rulers wish to carry favour with the Nazis, have enacted new laws against the Jews depriving them of economic and political rights. These laws inflict on them grave hardships and threaten to destroy them.

THE CONDITION OF THE JEW IN POLAND

How many Christians know of the sufferings of two million Jews in Poland! Few of us know how many of these unoffending outcasts froze to death, starved or wandered shelterless in the wilderness. If these things were known, there would go up a protest that even an iron trained Nazi must heed.

FROM SCOTLAND COMES A MESSAGE: "My wife and I have come into friendly contacts with quite a number of Refugees from Germany, Austria and Hungary. It has been our privilege to invite them to our home, and many an hour has been spent in reading the Scriptures with them, and explaining the Gospel of Salvation. Quite a number of these seekers after truth, have given evidence of true heart conversion and publicly confessed their faith in Christ crucified in baptism. The life stories of some of our visitors are tragic in the extreme."

During 1940 your Committee sent relief to England, Scotland, Palestine, Yugoslavia, Rumania, France, Hungary, Sweden, Holland, South America, China, Canada and the United States.

Your interest in our refugee work is a real encouragement to us. Missionaries in England, Scotland, Palestine and in Europe tell us that there was never a time when the work of evangelizing the Jews was so full of promise. All Missionaries say that they have never known the Jews so approachable to the messenger of the Gospel.

GOD'S CALL TO CHRISTIANS

There is in this situation a distinct call of God to every follower of the Lord Jesus Christ to do something really worthwhile now for the salvation of Israel. We want to do all we can. With grateful appreciation,

Yours in behalf of Israel,

Mr. Allan Sutherland, Treasurer, 710 M Witherspoon Bldg., Philadelphia, Pa.

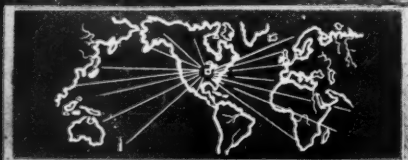
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★ William H. Hockman

THE CHINA INLAND MISSION

READERS of *China's Millions* are aware that with the recent appointment of Bishop Frank Houghton as general director, the mission may now be thought of as having entered the third generation of its life and ministry. The story of J. Hudson Taylor and the inception of the mission is a perennial source of inspiration and blessing. The utter simplicity, the absence of wealth, the living in native Chinese fashion, and the lack of any organized financial backing made those early pioneers the object of many jests and sneers. But now, to a great host of people, the initials "C.I.M." are a symbol for simple, trustful obedience linked with the faithfulness of God.

Standing True

Though naturally many changes have occurred, the mission still stands exactly upon the same foundations as laid down by J. Hudson Taylor seventy-five years ago. Just as truly as ever, the work rests upon the faithfulness of our heavenly Father to care for His children. Many will recall that during the very worst years of the depression, when drastic retrenchment was common in mission circles, the members of the C.I.M. family felt led of God to pray definitely for an additional 200 new workers. To the glory of God it is recorded that a few more than 200 were actually sent out during the comparatively brief period they had in mind. Other similar tokens of divine blessing were given during those days of financial straightness, particularly in connection with the providing of new mission headquarters, with modern and adequate housing facilities, in a most desirable section of Shanghai, all from specially designated funds.

Writing in *China's Millions*, Dr. R. H. Glover, home director for North America, explains that while the newly chosen general director is a bishop, that title and office refer solely to the Church of England, of which he is a member. The mission is not an ecclesiastical organization, and naturally could not have a bishop. So far as the mission is concerned, it is merely incidental that the director happens to have a particular status in the church of which he is a member.

The Present Emergency

The following quotations from Dr. Glover are very significant:

"While many missionaries of various American societies stationed in 'occupied' China have left for home, acting upon their government's advice, our mission has not yet deemed such a step to be necessary for any of its workers. This is for the reason that the China Inland Mission field is so extensive that those of its missionaries whom it seems wise to ask to leave certain provinces where conditions have become strained can be transferred to stations farther west in 'free' China. It has been thought advisable also to have our nearly forty new recruits from the home lands proceed inland to suitable centers for their language study rather than to remain at the coast. Several parties of old and new workers have thus left for interior points. The task of securing necessary permits for these parties and negotiating safe routes has been far from easy, while the journeys have entailed many inconveniences and even some hardships, not to mention their greatly increased cost under present abnormal conditions. But, by the good hand of God upon them, all groups seem to have gotten through to their destinations.

"In consultation with British and American officials it was decided to have the Chefoo schools continue in session, due precautions being taken for the safety of the children and staff. To provide for possible contingencies which might interrupt communications and financial transactions between our coastal headquarters and the workers in the western provinces, a skeleton staff of mission officers has been dispatched to Chungking, the present capital of China, where duplicate banking facilities are being arranged. These are only a few of the many important matters with which our leaders in China are having to deal at this critical juncture."

SINCE JESUS CAME TO MY VILLAGE

My people have learned many things since the good news of Jesus came to my town. They have learned to keep their bodies clean and to cut their hair; they have learned to bathe in water and rarely does one see a woman bathed in powdered redwood or dripping in oil. We still oil our bodies after bathing so that they will shine and glisten. Men cut their beards. If I hadn't learned to care for myself my beard right now would be very long, for I am not a young man.

Our manner of dress has changed; we men wear trousers and shirts or a cloth wrapped about us instead of the bark cloth we used to make. Women, too, wear pretty cloths, and one almost never sees bustles. Children do not any more walk naked in the streets of the town, because of the custom of white people.

Our food, too, has changed some. In addition to the peanuts, bananas, tubers, greens and other things, we can now buy meat, fish, and rice. We also know how to cook what foods we have in more different ways. We even eat onions, and a few eat cabbage. We cook many more foods with salt than we used to. What is more surprising is that we eat in a different manner. We do not now put a pan of food on the floor under the bed; instead, it is on a table, and each member of the family has a spoon or a piece of leaf with which to eat. Some families eat together now, a man with his wife and children gathered about a table. This was unheard of in former days.

Our houses are not as they were. They used to be very low and small, with no windows, only a door which was tightly closed at night. We now have nicer houses with at least two rooms and very often more, and, of course, they have windows. They are usually made of mud, but some wealthy men have houses of cement blocks or bricks.

But these are things which anyone



Young China learns to write

coming into the village can see. There are more important changes than these—changes which have taken place in the hearts and in the actions of the people. These are the real changes which the coming of Jesus has done for my people.

In the center of the town is a school where all the children gather each day. We think it is wonderful to have our children learn, especially the foreign languages. There it was that we learned that our God is not as the heathen gods. This real God has wisdom, and we need not believe in old superstitions and in things to save us and give us life. There is still superstition, but it is not as it was, and some day we hope it will disappear.

It is the town chapel and what it means to the people that I think most of; one chapel instead of several houses erected to worship heathen gods; one chapel where everyone is welcome and there need be no fear to enter; one chapel in which love and the way of love is taught. How different to the little houses erected to worship the heathen gods in secret. What a change this way of love in the hearts of men and women makes!

It is wonderful to have doctors and nurses to care for our sick; we need not call for witch-doctors who know not the things of the body, but who do know how to torture a sick brother when they cut gashes in the skin to let out the evil spirit—this they would do after they had been paid a sufficient sum either in money or in goods.

The words of God have softened the hearts of my people; they have softened their speech; they have brought real happiness instead of joys filled with troubles; they have brought about less suffering; they have elevated the position of woman, and they have brought about lives filled with love and deeds of kindness and mercy.—Evina Zambo, in *The Drum Call*.

AFRICAN TABOOS FOR MOTHERS

Do not break the neck of a fish in dressing it, or your child may be born with a stiff neck. Splitting firewood or the head of a slain animal might result in a cleft palate. The father should first fortify himself by placing a sliver of wood over his ear, and then he is safe. Upon no condition must either touch a corpse, or minister in any way in death. Do not eat porcupine which has smothered in a trap, or the child will die of smothering. If the child has a vicious eating ulcer, sometimes going through the bone in a very short time, it is a sure indication that the mother must have stepped over the excreta of a leopard at some time. The remedy is a concoction made with "leopard grass."

Be very careful, says Grandmother, about walking over a pitted surface, or toasting your shins over a fire made with pitted wood, if your child is to have a smooth skin, free from spots and blemishes! Ah, the shame, when the little skin is blemished! Mutes result from the mother's indiscretion in eating a bird killed in a hole of a tree, and cross eyes from peering through small aper-

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Redemption from Egypt was brought about by Moses. Eternal Salvation was accomplished by Jesus Christ. In Europe today, fear, oppression, persecution, indignities, tortures, starvation, plague and death, is the lot of all Jews—the aged and the young—men, women and children. Many thousands have emigrated to South America where the Hebrew Christian Alliance of America, the only distinctively Christian testimony to the Jews, is reaching them with the Gospel.

A Risen Christ for a Downtrodden People

That is the mission of the Hebrew Christian Alliance of America in Argentina.

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Dr. Max J. Reich President Rev. Morris Zeldman General Secretary

2,000,000 JEWS

gathered in New York make it the largest Jewish mission field in the world. The New York Jewish Evangelization Society, Inc., founded in 1908 by the sainted Dr. THOMAS M. CHALMERS, is striving zealously to reach them. Its manifold ministry includes the care of Hebrew-Christian refugees. This faith work is dependent upon your prayerful cooperation.

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REV. FREDERICK A. ASTON, Director
New York Jewish Evangelization Society
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tures. The cocoon of a certain edible caterpillar is a great delicacy, but must be forgone lest she bring forth a monstrosity without arms, legs or head.

Never eat from a dish set inside another if you would avoid the curse of twins. They are so much trouble to raise, as so few know the "medicine for twins." Only one versed in "twin medicine" should be first to pick up a twin—never the mother, if she would bear more children. Twins must always be treated exactly alike. In serving food never give to one a left-over portion. Everything pertaining to the life course of twins from babyhood through adolescence to adulthood must be initiated simultaneously, or death may ensue to one or both. But the crowning injunction: Never gaze at a white person if you would avoid a baby with the white man's ugly nose.—Verna Eick, in *The Drum Call*.

WHERE HELP WILL COUNT

The following letter pictures a situation that is characteristically typical of the whole mission field. There are thousands of the Lord's children here in the homeland who could with little or no effort meet needs on the mission field that would make all the difference between intolerable crudeness and relative comfort, possibly between defeat and success. Most missionaries ask for very few simple comforts and conveniences. This letter comes from Miss Laura Nelson, of Honduras. She had no idea that it would ever be published.

"Our native workers have been making a canvass of the towns and villages within one or two days' muleback ride from here. It is a hard task at this season of the year, as the roads are in most places pools of mud, and rains cause much delay in getting out among the people. But in spite of all this, much has been done and a large number of tracts have been given out.

"After New Year we shall make preparation for our visits to the outside congregations. We usually spend the three months from the middle of February to the middle of May among the different groups of believers. I leave a woman here in charge of the house, and we pack our bedding (a blanket and a hammock), together with our clothes, some dishes and other articles, on a mule, and go and come to the different towns and villages. How often I wish some consecrated trained nurse would feel led to work in this section. There are no doctors located in any of these towns, and when the poor people are ill, they have to depend on whoever appears to be able to give advice. Of course the well-to-do call a doctor from the county seat.

"On these trips we sleep in hammocks hung on the rafters, or we spread the

hammocks on the floor, according to facilities. I am asking the Lord for a house in each of two places, which will serve as chapels and furnish living rooms for us when we visit these towns. In this way we shall not have to live with the native family, and shall be able to cook our own meals. Our stopping places in both of these towns are in homes where there are very large families, and of course, as the people are very poor, we find it very inconvenient and at the same time expensive.

"In another town we have our chapel, but this spring we must repair it, and we are very desirous of putting on a tile roof instead of the palm roof which must be renewed every two years. Here we have a kitchen and living room, so we have time to rest and study without the constant noise of a large family."

HEAVENLY CITIZENSHIP

Agapito Alderete is an isolated believer in a remote district of Peru. Truly the Spirit is inducing him. He has had some remarkable experiences. From the time he first accepted Christ, he has been

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Luke 10:2

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Moody Monthly

subject to persecution from relatives and friends, and persecution was culminated by disaster when his little house was struck by lightning during his absence. The thatched roof caught fire and practically everything within was destroyed. His neighbors tried to persuade him to be wise and abandon the supposed cause of all his troubles—surely he could see that this was the punishment of God for his being a Protestant! As they still cared for him, they said they would all come and help rebuild his house if only he would leave the heretics. But he replied, "I cannot separate myself from the love of God which I am experiencing, even though it means the loss of everything." However, they gave him another day in which to reflect before giving his final answer.

While he was clearing out the debris, a charred piece of paper was blown toward him. He picked it up, and this is what he read: "O thou afflicted, tossed with tempest (the word in the Spanish Bible is the one which is used for a storm of lightning), and not comforted, behold I will lay thy stones with fair colors, and lay thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Agapito Alderete showed me the piece of paper while I was visiting his home. It appears that one of the men who was helping to put the fire out in Agapito Alderete's absence came upon the Bible and began to dash it to pieces with fury, banging it upon the jagged stones and saying, "This is the cause of all his trouble."

So Agapito was able to turn to his friends and say, "God has promised to build me a house, a glorious one, spiritual and heavenly, and I would rather have that." He thanked them and begged them to turn to such a God, but they left him, though not forever, as some of them are now rejoicing in the Saviour also. Meanwhile, Agapito Alderete continues to rejoice in the house which the Lord has built for him. He will have plenty of real friends there. How lovely it is to be able to stand in the midst of the ruin of practically everything that this life has afforded and be able to witness to the love and faithfulness of God, resisting all temptation and receiving such a promise! And how appropriate was the revelation at such a time! It is for this man that I ask your prayer help as he preaches the gospel in the vast Cerro de Pasco region.—John Savage, in the *Neglected Continent*.



Editorials

(Continued from page 448)

practice or vocal scales except to stand out as a musician? Nearly every one has the desire to do something better than others. Why not stand out as a Christian?

Was ever anything better said of any men than this, "They took knowledge of them, that they had been with Jesus" (Acts 4:13)? Blessed identification! Glorious separation!

April, 1941

Reaching the Jews

with God-sent Missionaries

The Hebrew Christian Mission, Inc., Detroit, seeks to enlist the co-operation of Christians in this crisis time testimony.

The Word of God is spread abroad by visitation, itinerant evangelism, on printed page, in study groups for men, women, boys and girls.

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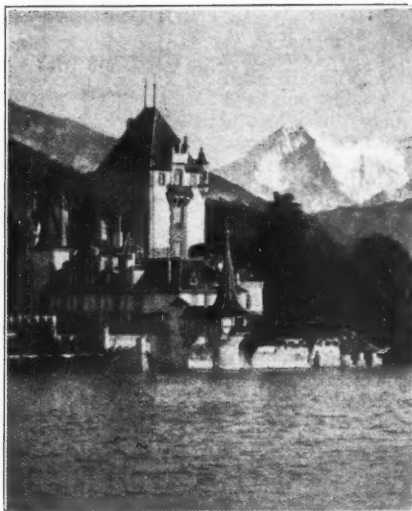
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Our Monthly Potpourri

★ Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."



EASTER

CHRISTIAN faith conquers death by virtue of the resurrection of Christ. For the resurrection of Christ gives to Christian faith two glorious truths which, when firmly grasped, dispel the gloom and terror of death with the bright confidence of hope. The first is that Christ arose from the dead, and the second is that we shall do the same thing in the same way.

"Now is Christ risen from the dead." Jesus Christ had died, and with Him had died the hopes of those who loved Him, and who had trusted that He would deliver Israel. His lifeless body, wrapped in grave clothes, was sealed in the tomb. His immortal spirit, the invisible person that was He, had departed into the unknown, was in Paradise with the thief, was in Hades preaching to imprisoned spirits. The lifeless body was in the grave. After a time the spirit returned, reanimated the body, and burst the bonds of the grave. Then body and spirit together, transformed and glorified, with life more wonderfully glorious than ever dreamed of on earth before, He walked and talked and ate with men.

He became "the first fruits of them that slept." The first fruits is a handful gathered in pledge of the gathering of the whole harvest. The first fruits are like all the rest of the harvest. Christ is the first fruits; we are the rest of the harvest. Like Him we shall suffer and die, our bodies shall return to dust, and our conscious spirits shall go into the great beyond, and shall be consciously active there. After a time, God's own time that no man knoweth, our spirits shall return to reanimated bodies, transformed and glorified, and body and spirit together, we shall live a glorious, endless life. "Christ the first fruits, afterward they that are Christ's at his

coming."—*The Presbyterian of the South.*

SERMONS WITHOUT THE RESURRECTION

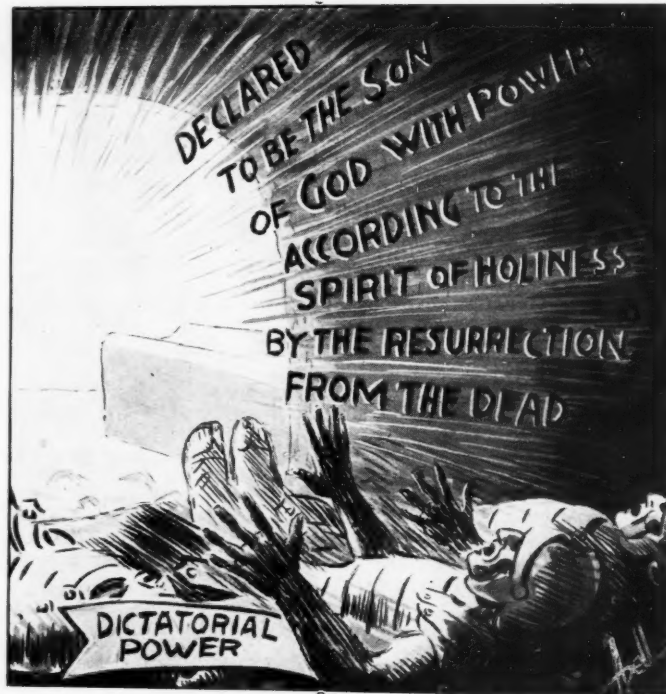
If the Church is to feel any electrifying change, it will not be by sermons that seek to explain away all that was miraculous and wonderful on that first Easter. Some messages at Easter time seem to have as their chief object an effort to convince us that nothing extraordinary or supernatural occurred. Too

Easter sermons which leave Easter out. We have not heard of depressed souls coming into new courage and enthusiasm by some learned clergyman telling them that the early disciples were deceived about the actual bodily resurrection of Jesus. Crusaders for Christ are not raised up by that kind of negation or evasion.

But disciples will be renewed in courage and enthusiasm by the robust and earnest proclamation of the historic fact that Jesus did actually rise from the dead; that the same Jesus who walked the hills of Galilee with His disciples walked with them after His crucifixion; that whatever spiritualizing change His body passed through in the moment of rising from the dead, it was still the same body which they knew so well. The vigorous and confident preaching of the miracle of the resurrection of Jesus Christ from the dead is the thing that always has aroused Christians to new courage and adventure; and if we will try it out, it will do it again in this year 1941.—*The United Presbyterian.*

★ ★ ★

THE TOMB THEY VAINLY GUARDED



★ For fear of him the keepers . . . became as dead men.—Matthew 28:4

many Easter sermons leave out the Easter fact. They offer various explanations of this assurance which the early disciples had that their master had risen from the grave with a body identical with that body in which He suffered. They speak of the excited minds of the disciples, the possibility that they may have seen visions which were nothing more than their own desires projected into some shape or outline. They offer many different conjectures in the effort to account for the empty tomb. Some speakers seem to be satisfied with almost any explanation of the events of that first Easter which will relieve them from believing that a miracle occurred. We have not heard of any one being changed or made more enthusiastic for Christ and the kingdom of heaven by any of these

and head of all festivals," although, as a religious observance, Easter Day was not distinguished from other Sundays except by "the vastness of its congregation, and the dignity of its services."

Gregory, who was Bishop of Nyssa, of Cappadocia, in A.D. 380, draws a very vivid picture of the joyous crowds, who by their dress and their devout attendance at church sought to do honor to the festival. He says, "All labor ceased, all trades were suspended; the husbandman threw down his spade and plow and put on his holiday attire, and the very tavern keepers left their gain in order to be present at the Easter service. The roads were empty of travelers, and the sea of sailors, for all tried to be home on this great day. All Christians assembled everywhere as members of one family.

EASTER IN THE EARLY CHURCH

Very great indeed was the honor paid to this "Feast of the Resurrection" by the early Christians. We read that it was regarded by them as "the crown

Moody Monthly

The International Hebrew Christian Alliance

In Cooperation with

The Hebrew Christian Alliance of America

Alleviate the Sufferings of

THE JEWS IN A WAR-TORN WORLD

Since the rise of the Nazi dictatorship eight years ago, the Jews of Europe have undergone persecutions and sufferings on a scale and of an intensity unparalleled in their wanderings and exile. Today their bondage in many countries of Europe is more oppressive than that of the Hebrews in their Egyptian slavery. There were never so many Jews in captivity in Syria or Babylonia of old as are to be found today in countries enslaved by the Nazis. Not since the beginning of Hebrew history have there been so many homeless, naked, starving Jews as today.

Unparalleled Sufferings

Here is a report which appeared recently in "The Contemporary Jewish Record," of the sufferings of the Jews in Poland. We give only a few excerpts:

Lublin has been turned into a vast concentration camp, the most terrible that the world has ever seen. In normal times Lublin has a population of 72,000 Gentiles and 40,000 Jews. Today, the number of Jews cannot be computed. It must run into at least 200,000, perhaps a quarter of a million. The congestion, the stench, the poverty, the disease and the chaos which reign in Lublin, cannot be paralleled anywhere else on earth. Men live in the streets, in cattle stalls, in cellars, in carts and in the debris of devastated homes. You see their clothes hanging on trees along the main streets.

Men die like flies in the thoroughfares, their bodies strewn on the roadway like burnt-out cinders. Shrouds are no longer used for the dead because none can be bought. At night everything is pitch black. The electric cables were smashed in the bombardment, and when they were repaired later there was no coal to keep the power stations going.

Chairs, wardrobes, even beds have long since been chopped up for firewood. Window panes have been shattered and there is no glass to mend them. Icy winds whistle through the desolate houses. Foodstuffs are unobtainable. The whole city is girt with barbed-wire fences, and the Nazis allow no traffic to pass through. The water has turned foul and cannot be drunk. All the wells have become polluted.

Cholera and typhoid are already rampant when we reach Lublin. Men die like flies faster than one can bury them. Hundreds and thousands of bodies are thrown together into mass graves. Actually, there are sufficient doctors in the city

to stem the epidemic, but they lack the barest necessities in the way of bandages, drugs, instruments and, above all, beds. The cemeteries are overcrowded. At least a thousand Jews have fallen victim to the plague in the last two weeks. The International Red Cross was at last allowed to bring in provisions and sanitary appliances. Drugs and medical instruments are distributed wholesale. Jewish doctors work day and night. Indeed, it is only their self-sacrificing labor that has saved Lublin from being turned within a few weeks into a morgue. But even they cannot reach everyone.

Work of Mercy and Redemption

In other Nazi occupied countries the sufferings of Jews and Jewish Christians is becoming equally intense. To alleviate these sufferers the International Hebrew Christian Alliance and its affiliate, the Hebrew Christian Alliance of America, have been laboring for many years. Now we are one of the leading refugee organizations of the world and recognized by the British and American governments.

Our work of mercy has reached these refugees in sixteen different countries of the world. In Great Britain we maintain Hostels or Homes for Jewish Christian Refugees. We give these victims of Nazi persecution food and shelter and the comfort of the Gospel. We settle many of them in overseas countries. In America we help to maintain refugees on arrival and until they become self-supporting.

Thus, in the midst of Israel's tragic sufferings in various countries, God's angelic messengers are at work among these stricken people, encouraging and comforting them and holding them in life and sanity and hope; above all giving them the witness concerning our Lord Jesus Christ as their true Messiah and their Saviour.

In the blackest period of Israel's history, this united movement of Hebrew Christians is worthy of your prayers.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

That you may be further informed concerning this great faith work, please write for free booklet, "Is It Nothing to You?" Mail postcard or letter today and this interesting booklet will be sent you immediately without cost or obligation. Address all communications to our Treasurer:

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April, 1941

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The poor man dressed like the rich, and the rich wore his gayest and brightest attire, while those who had no good clothes of their own borrowed of their neighbors. Even the little children put on their new clothes and were bright and happy." We would therefore remark that it is evident that the present custom of wearing new and bright clothes on Easter is at least fifteen centuries old!—*The Presbyterian*.

STEWARDSHIP STATISTICS

The total gifts of the denominations for the latest ecclesiastical year, which ends in some Churches on December 31 and in others on March 31 or June 30, were for all purposes \$338,858,557. Of this sum, \$274,174,796 was for congregational expenses, and \$51,707,192 for denominational benevolences. The decrease in gifts for all purposes over the previous year was \$20,654,793, and the decrease for benevolences was \$8,745,319.

In per capita giving the table shows that the largest amount per capita to all purposes was given by the Church of the Nazarene—\$30.89. This is a small body, having a membership of 161,487. The smallest amount per capita was that given by the Southern Baptist denomination, with a membership of nearly five millions—\$7.51. This, however, was an increase of twelve cents per capita over the previous year. For denominational benevolences the largest per capita amount was given by the United Presbyterian Church, \$6.41, and the smallest by the Methodist Church, \$1.19. The average per capita gift for all the denominations whose figures are presented was \$1.79 for denominational benevolences, a decrease of fifty-five cents from the previous year, and \$13.35 for all purposes.

The per capita gifts of the Presbyterian Church in the United States as shown in the table were as follows: For total benevolences, \$5.37; for denominational benevolences, \$5.11 (in these two lists the Southern Presbyterian Church holds second place, its per capita gifts being exceeded only by those of the United Presbyterian Church); for all purposes, \$21.11.—*Christian Observer*.

IMPORTANT STUDENT CONFERENCE

On Saturday, February 22, an important student conference was held on the campus of Grove City College under the auspices of the Student Christian Movement. Representatives from colleges in western Pennsylvania were in attendance. One of the speakers of the conference was the distinguished Chinese leader, Doctor T. Z. Koo, traveling secretary of the World's Christian Student Federation. Doctor Koo arrived in this country in February and reported to the conference on conditions in China and India where he had made extended visits. Another speaker at the conference was Mr. Toru Matsumoto, secretary of the Japanese Student Christian Association of America. Mr. Matsumoto also discussed the problems of the Far East and was cordially received by the members of the conference. Both speakers addressed a student assembly at the

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college during the day. Following the conference a united campaign for student work in countries at war was planned for the campus of the college. —*Bulletin.*

PREACH THE WORD

There seems to be a common tendency among preachers of today to deal with things in a negative way. We find a spirit of criticism—criticism of religion, criticism of other preachers, criticism of the way people are living, criticism of the government, criticism of the world, criticism of almost everything—being delivered from the pulpit too often.

It has its place, but there is a genuine hunger on the part of all people to hear the Word of God preached. There is no other kind of preaching that can so grip and hold an audience as a genuine gospel sermon. We of the world care but little what a man's conceptions of morals are, if they are high. We certainly do not care to have any man get up in the pulpit and expound his conception of morals and call it gospel preaching. We want and we want drastically to hear ministers who "preach the Word."—*The Cumberland Presbyterian.*

THE CULT OF LOAVES AND FISHES

A sad-eyed seminarian, who is studying for the ministry, wrote the following after an experience with a certain church. Both wish to remain unnamed:

"Behold! The lodge lodgeth together and they eat. The club clubbeth together and they eat. The business men take counsel and they eat. The church hath a social and they eat. The young people elect officers and they eat. And even when the missionary society meeteth together they eat. But this latter is in good cause, because they 'eat in remembrance' of the poor heathen who hath not to eat.

"Behold! Hath man's brains gone to his stomach and doth he no longer regard intellectual dainties that thou canst no longer call an assembly or get together a quorum or even a 'bakers' dozen' except thou hold up the baker's dainties as a bait? Be it true, that the day cometh that to get a crowd at prayer meeting the preacher must hold up a biscuit?

"Yea, verily, thou hast heard of the child races of the world. But, behold, it is nigh thee, even at the door. For as one calleth unto the child and saith, 'Come hither, sweet little one, and I will give thee a stick of candy,' even so must thou say to his grown-up papa and mama, 'Assemble ye together and we will serve refreshments.' And lo, they come like sheep into a pen. *Selah.*"—*The Outlook.*

PAGANS IN ENGLAND

War conditions are helping the British to learn "how the other half lives," as nothing else could have done. Sometimes the facts that are brought to light are nothing less than appalling.

Around Christmastime, a group of thirty-one children, averaging about twelve in age, evacuated from urban centers into rural areas, were asked why

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Apri

Christmas was observed and whose birthday it was. Nineteen were able to give no answer. Further questioning showed that they knew nothing whatever about the Bible. They had never been taught to pray. In another area it was found that 60 per cent of the boys and girls between fourteen and eighteen years of age had no attachment of any kind to the Church or the Christian religion.

Commenting editorially upon such conditions, the *London Times* says: "More than ever before it has become clear that the healthy life of a nation must be based upon spiritual principles. For many years we have been living upon spiritual capital, on traditions inherited from the past, instead of providing for the future. Christianity cannot be imbibed from the air. It is not a philosophy, but a historic religion, which must dwindle unless the facts upon which it is founded are taught and such teaching made the center of our educational system. It is upon such lines, with a bold disregard of obsolete controversies, that our state system of education needs to be recast. The highest of all knowledge must be given frankly the highest of all places in the training of young citizens. It will be of little use to fight, as we are fighting today, for the preservation of Christian principles if Christianity itself is to have no future, or at immense cost to safeguard religion from attack from without if we allow it to be starved by neglect from within."—*Christian Union Herald*.

D. L. MOODY A HERETIC!

The *Sentinel* of Montreal makes two important quotations from Roman Catholic sources which Americans should file for future reference.

Does the Roman Church designate as heretics all Christians who do not hold the doctrines of that Church? Does the Roman Catholic Church consider any or all of the following as heretics: Whitefield, Wesley, Livingstone, Milton, Bunyan, Penn, Fox, Chalmers, Moody, Dr. Horton? Are the whole of the clergy and members of the Anglican Church—or any other Church, e.g., the Wesleyan—considered heretics by the Roman Church?

"Questions and Answers on the Catholic Church," by A. B. Sharp, M.A. (First Series, Sands and Co., p. 46), replies in these words:

"Yes, every one of them. A heretic means one who chooses his own belief without regard to the authority of the Church. Therefore, on the one hand, nobody who is not a Christian can be a heretic, since for the heathen the Church can have no authority, and on the other hand all Christians who reject the teaching of the Catholic Church are heretics."—*The Sunday School Times*.

I just want to tell you how helpful your magazine is to me. It gets better and better. During the past few months it seems as if some of the articles were written for my individual need. They are an answer to prayer for help along those very lines. Praise the Lord for your guidance.—L.B.D., Urbana, Ill.

"The Place Where the Lord Lay"

(Continued from page 463)

calls will burst their tombs as easily as He. He that has the power of death has been brought to nought; the strong man fully armed has been spoiled by the One stronger than he. The last enemy has heard the sentence of destruction; the serpent has had his head bruised by the Seed of the woman.

Let your look be one of faith. John tells us that he went to the tomb with Peter, and that he saw and believed. It is written, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). The empty tomb is the place where faith finds reason for believing in His deity, for He is stronger than death and it is impossible for Him to be held by it; for believing in His saving power, for He is God; in immortality, for He lives who said, "Because I live, ye shall live also"; for believing in our acceptance with God, for He was raised for our justification and now is at the right hand of God making intercession for us.

Let your heart be filled with joy as you look, joy that there is eternal life; that salvation is within reach of all; that victory is pledged to every believer. Here is the source of overflowing joy, for Jesus lives and we shall reign with Him.

Let firm resolution be made while you look. Give Him your pledge that since He loved you enough to brave the terrors of death for you, He shall have your life as a living sacrifice; that you will be obedient to His commands as a faithful soldier of the Cross.

LASTLY, GO QUICKLY AND TELL.

This was the command of the angel. Come and see, then go and tell. When the disciples met the Lord Jesus in the way, He did not allow them to tarry long with Him, for He would have them carry the word to all the disciples. A few days later He met them on a mount in Galilee and bade them tell every creature, even to the ends of the earth, about His sacrifice and triumph.

This is a message that concerns every living being; it is the message through which life is conveyed, and the carrying of the message is entrusted to us. If the empty tomb means anything to us, it can mean as much to others. Christ gave command to tell them. It was not a mere wish or desire He expressed, but a definite command. It was the command of One having all power of heaven and earth, and One who promises His agelong, day by day companionship; the command of One who died for our sins and was buried; who by the power of God was raised from the dead, leaving forever empty the tomb, "the place where the Lord lay."

Every time we overcome one temptation we gain strength to overcome another.—D. L. Moody.

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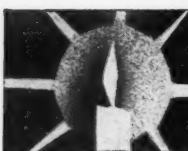
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Truth Illuminated

★ William Norton

A COLERIDGE INCIDENT

A visitor of Coleridge argued strongly against the religious instruction of the young, and declared his own determination not to "prejudice" his children in favor of any form of religion, but to allow them at maturity to choose for themselves.

The answer of Coleridge was pertinent and sound. "Why prejudice a garden in favor of flowers and fruit? Why not let the clods choose for themselves between cockleburrs and strawberries?"—Presbyterian Record.

RESPONSIBILITY

Responsibility is a state of moral obligation bounded on the north by Authority, on the east by Intelligence, on the south by Ability, and on the west by Opportunity. Its capital city is Conscience, situated on the banks of the River Truth. It is traversed by mountain chains of Difficulty and made fruitful by streams of Intelligence. Its natural resources are Brains and Hearts and Hands and Feet. Its products are Deeds and its inhabitants are called Doers. It carries on an extensive interstate commerce with neighboring states. Its Maker and Ruler is God.—*First Baptist Bulletin* (Springfield, Mo).

SIN AS OMISSION AND COMMISSION

The Shorter Catechism defines sin as "any want of conformity unto, or transgressions of, the law of God."

On the one hand, sin has a horizontal aspect. Before the law came, man did what was right in his own eyes; lines of behavior crossed and recrossed each other without interference. But when the law was given, a straight line was drawn through human conduct, and at every point man's actions appeared, crossing and recrossing this line. That is the meaning of transgression. The law created the notion of sin as disobedience and lawlessness; it revealed sin in its positive or commission aspect.

On the other hand, sin has a perpendicular aspect. Before the law came, man was aware of not being in right relations with God. Something was wrong with his character structure, something lacking, but what, he could not tell but vaguely. But when the law was given, a plumb-line was dropped beside his character structure, and it was seen to be out of plumb. This created the notion of sin as a want of conformity, of sin in its negative or omission aspect.

The effect of the law was to sharpen and make definite what was implicit in experience.—Harris E. Kirk, in *The Religion of Power*.

"PRAYER CHANGES THINGS"

When Hamlin and Goodell went to Constantinople as Christian missionaries, the sultan issued a decree that they must leave Turkey within two weeks or forfeit their lives. Hamlin said to Goodell, "Well, we have made a long trip in vain. We will have to pack up and go." "But," replied Goodell, "we have not consulted the Sultan of the skies." *They spent the night in prayer.* The next day the sultan dropped dead in his palace, and that decree has not been heard of since. Roberts College, crowning the heights of the beautiful Bosphorus, stands as a monument to the faith of these two men of God.—Albert Thomas Howell.

POSSESSED AND CONTROLLED

"Be filled with the Spirit" (Eph. 5:18). This passage has two aspects; the one is theological and the other is psychological. To be filled with the Spirit is to be possessed and controlled by Him.

To be filled with the Spirit as water fills a tumbler is to be possessed. The soul, which is to be possessed, contains the mind, and heart, and conscience, and will; by these we think, and feel, and judge, and choose. They represent the normal activity of the soul, and interpret to us its nature and function. How we think, and feel, and judge, and choose makes us what we are, so that it is of supreme importance that these faculties be under proper control.

So far as the Christian is concerned, the rival controls are the "flesh," and the "Spirit." These, says the apostle, conflict with one another and contend for mastery, and they represent opposite types of life. The three soul controls are sin, self, and the Spirit. The natural or unregenerate man is under the domination of the first; the carnal, or unsundered Christian is under the domination of the second; and only the spiritual man, fully yielded to Christ, is under the direction of the third. What is here enjoined upon the Christian is that all his faculties be possessed and controlled by the Holy Spirit; that all his thoughts, and affections, and verdicts, and choices be altogether and always under His domination; that "every thought be brought into subjection to the obedience of Christ." When that is done, all our delights, and discernments, and decisions fall into line with the will of God. That is at once both theologically and psychologically sound. *With the materials of heart, and conscience, and will, the temple of Christian character is built upon the foundation of a Spirit-possessed and Spirit-filled mind.*—W. Graham Scroggie, in *Keswick Convention Report*, 1938.

THE TONGUE

"A sharp tongue is the only edge-tool that grows sharper with constant use."—Washington Irving. "By examining the tongue of a patient, physicians find out the diseases of the body, and philosophers the diseases of the mind."—Justin. "The most ferocious monster in the world has his den just behind the teeth."—Anon. "Give not thy tongue too great liberty, lest it take thee prisoner."—Quarles. "Never throw mud. You may miss your mark, but you must have dirty hands."—Joseph Parker. "When men speak ill of you, live so that nobody will believe them."—*Otterbein Teacher*.

ALL SINNERS LOST WITHOUT CHRIST

An evangelist was preaching the doctrine of the universal loss of sinners without Christ. A glass manufacturer took him to task. "You are preaching nonsense," he said. "You are preaching that if I, who do not pretend to be a Christian but only a good moral man, do not repent and believe in Christ I shall be lost the same as the man who was hanged for murder last week."

A few days later, the manufacturer invited the evangelist out to see his glass works, and showed him various delicate articles made of flint glass. "Now," said he, "for the construction of these objects we must have vessels of particular delicacy, made of a peculiar clay, rather costly; these vessels, in which the liquid glass is carried to the molds, must be absolutely without a flaw." And he took up one of these clay vessels baked unto great hardness, and showed the evangelist how, in every part of it, it was absolutely sound. "Why," said he, "if there is the slightest flaw or crack in it, it is useless." Thereupon he took him back of the works and showed him a large pile of such broken vessels. Some of them had nothing but a little flaw or crack; others were cleft in twain; still others were broken in pieces. "Now," said he, "you see that I have to throw them all away, though some of them are very much less broken than others."

Then using the *ad hominem* method of argument based upon an *ex concessio* foundation, the evangelist said: "After all, I think you are much in this respect like Almighty God. You throw away a vessel you cannot use; and sin makes a human vessel useless to Him, and therefore," he went on to say, "if you, whom sin has ruined, take no refuge in Christ, and do not avail yourself of the only power on earth that can make that vessel of yours whole, and strong, and pure, and meet for the Master's use, you will be cast out into the same discard as the man who was hanged for murder last week."—Arthur T. Pierson.

The Crucifixion

(Continued from page 450)

touched with healing and with love, that made blind eyes to see and deaf ears to hear, that in compassion touched the leper whom none else dared touch and led him back from living death to union with the ones he loved, those hands that knocked upon the tomb's portal as upon the doorway of a bedroom to wake the sleeper and send the dead back to sit beside the fires of home, those hands—we nailed them there! Those feet that walked so many weary miles on errands of mercy and grace, that walked upon the water as the Saviour, in the beginning had walked the pathways of the heavens amid the anthems of the singing morning stars, those feet—we nailed them there! Those nails were mined out of the evil pits and dark galleries of our vain, sinful thoughts, heated at the fires of our lusts, forged on the anvil of our hatred, and driven into His quivering flesh by the hammer of our depravity; each stinging nerve-racking blow a sin that we committed.

That cross itself we made. A tree God planted to be a blessing, a shade and shelter, formed the beams on which He hung. A tree which might have been a rafter of a home to shelter a family from the storm, a tree which might have become the tall mast of a stout ship sailing in pride across the seas in service to mankind—that tree became a cross, but it was a cross we fashioned. Fashioned from the gifts God gave us but perverted to our own selfish pleasure, from talents which yielded to God might have blessed the world but which we used for self and sinful gratification—these made His cross.

Yes, with the thief we might have suffered justly for all the agony of those hours and all the anguish that He bore. Not only the physical suffering of the body, but also the suffering of the separation from the Father were rightly ours, and in the anguish on the cross He endured all the anguish in hell of all lost men throughout all the hours of eternity. Yes, they were likewise ours, yours, mine! We might have hung upon that cross had we received our own deserts, but sitting down they watched Him there.

AND "THEY WATCHED HIM THERE." It is no wonder that man in his sin and in his depravity hates the cross. It is not strange that Satan seeks to hide it with a darkness blacker than that which covered it in the ninth hour when Christ, having cried with a loud voice, "It is finished," yielded up the ghost, for only if we see Christ on the cross can we be saved; only as we watch Him there are we redeemed; only as we plunge in the blood there shed can sins be washed away. We watch Him in His ministry, a ministry like which there is no other—a ministry of healing and blessing. We watch Him in His miracles, and marvel at His power and His love. We watch Him in His teaching, and we stand amazed in the presence of His wisdom and His brilliant simplicity of speech as He speaks as one having au-



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thority. But it is only as sinful man watches Him there that he knows Him in the purpose for which He came into this world, and it is only when we watch Him there that we can claim Him as our Saviour. The last time the sinful world ever saw him, He hung there. Only the redeemed beheld Him in the glory of His resurrection.

His shed blood is the *leitmotif* of Scripture, the theme of heavenly song, the boast of the redeemed. Calvary is the focal point of human history, the holy mount of God's heavenly kingdom, where man may enter into divine presence, the natal chamber where children are born into the family of God. It is at Golgotha that the law, whereby man seeks to climb to fellowship with the Father, meets grace which lifts him there. Cal-

vary is the axis of eternity, the jewel of earth's diadem. In the presence of the cross all the problems of life are settled for the Christian. Here all temptations are withstood, and Satan met here is here defeated, and only here does overcoming strength abound. The Christian cannot look long upon the cross or watch Him there without becoming conscious that the world that crucified the Saviour has nothing of value to offer him. Temporal things viewed in the light that streams from Calvary will seem as garish and as tawdry as they are. To the sinner Calvary is the only hope, the Saviour on the cross the only plea for pardon which can reach the ears of God. Christ is ours whether we will or no, our Saviour if we accept Him as such—or our Judge.

Practical and Perplexing Questions

★ Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender.

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WORSHIPING CHRIST

A.O., Navarino, Wis.

Question: Should we only follow Christ, but not worship Him?

Answer: Since Christ is God why should we not worship Him? The Magi worshiped Him as a babe (Matt. 2:11). After His resurrection He also was worshiped (Matt. 28:9). Your pastor is wrong when he says we should follow Christ, but not worship Him. Merely following Christ means to take Him only as our example. Intelligent worship of Him acknowledges Him to be God and not simply a holy man. The latter is the modernistic view of Him.

THE SAME GOD

T.E.M., Decatur, Ill.

Question: Was the God of Moses the same as the God of Abraham, Isaac, and Jacob?

Answer: He was the same God (see Exod. 3:6).

PETER'S RESTORATION

A.B., Massbach, Ill.

Question: Was Peter saved before he was converted (Luke 22:32)?

Answer: This passage has no reference to the salvation of Peter. Since Peter was an apostle, no doubt he was saved prior to this time. Being also an apostle, probably he already had experienced the new birth, the necessity of which our Lord taught to Nicodemus (John 3:1-17). Therefore, being already saved, the experience of Peter to which Christ referred was the restoration of one already born again. Although forewarned what would occur, nevertheless, Peter fell and needed to be "turned again," as the later record proves. This experience of sin is not an uncommon one according to the apostle John (I John 1:9). Because of this sad experience on the part of Peter he was able to strengthen his brethren.

Dr. Stroh, author of this page, whose satisfactory Scriptural replies you have appreciated, answers more than 500 similar questions in his book

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END OF GENTILE RULERSHIP

C.E.T., Carbon, Ind.

Question: Is it true that the "times of the Gentiles" will come to an end and that the Jews will be the world rulers?

Answer: See Luke 21:24. Look up marginal references. May I suggest also that you take the correspondence course, "Panorama of the Ages."

THE NINETY AND NINE

J.L.H., Dalton, S.D.

Question: Who were the ninety and nine who needed no repentance (Luke 15:7)?

Answer: First of all, in the parable they were the sheep which were not lost. In the application they were people who had not openly strayed or sinned. That is, good moral people who always did only the proper thing. They are represented in the third parable by the elder son who stayed at home and conducted himself properly. Yet even he was not blameless, for he was wrong at heart. Likewise, the ninety and nine just persons never were lost in their own eyes and according to the moral standards of men, but according to the Scriptures, "There is none righteous, no not one" (Rom. 3:10-18), "for all have sinned, and come short of the glory of God" (v. 23). Hence the ninety and nine need to repent and be saved, as well as the one known to be lost but who was found, causing rejoicing in heaven. The danger is that these ninety and nine usually regard themselves as "just," or righteous in their own eyes.

SUPERNATURAL INSIGHT

A.T.R., Cohoes, N.Y.

Question: What is the meaning of John 2:24?

Answer: Since this verse and the next form a single sentence (only a comma separating them), they should be regarded as a unit. Taken thus, we learn that even in His earliest public ministry, Jesus possessed a supernatural knowledge of men and acted accordingly. Beholding the signs which He did, many believed on His name. Although not specified, these miracles may well have been wrought in order to confirm His Messianic claims. Yet by reason of His "all-penetrating perception" Jesus did not respond as might have been expected. John explains thus: "But Jesus did not trust himself unto them, for he knew all men, and because he needed not that any one should bear witness concerning man" (R.V.). These believers may simply have accepted Jesus as a miracle worker, not as their Messiah and Saviour. Hence Jesus could not

fully trust Himself to them, in spite of their professed belief, because He "knew what was in man." He possessed the power to see into their hearts. The incident of the visit of Nicodemus, which immediately follows, confirms the above. All that Nicodemus could say was, "We know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him" (John 3:2). Probably the believers mentioned in John 2:23 had gotten no further in their own belief.

KEEPING THE LORD'S DAY

C.A.Z., Junction City, Kan.

Questions: (1) Does not the injunction, "In it thou shalt not do any work" apply only to the Jewish Sabbath, and not to Sunday, or the Lord's Day? (2) Is there any direct command in the New Testament not to do any secular work on Sunday? (3) If not, why close our places of business, and thus, in a measure, keep the Old Testament Sabbath? (4) Even if we observe Sunday according to the Old Testament commands for observance of the Sabbath, how can we be sure that the first day of the week is consecutive from the time it was first observed?

Answers: Considering the last question first, we may say that we are just as certain that the first day of the week has come down to us with historic sequence as the seventh. If we are certain of the seventh day, we also are equally certain of the first day which immediately follows. As to the question of Sunday observance, especially as to working on Sunday, since the Christian is under grace and not under law, he naturally will desire to keep the Lord's Day in a manner pleasing to his Lord and Master. The Lord's Day has been hallowed above all others because it is the day of His resurrection, and also because it is the birthday of His Church. Hence Christians naturally feel themselves constrained by their love for Him, and should no longer live unto themselves, "but unto him who for their sakes died and rose again" (II Cor. 5:14, 15, R.V.). Proper observance of the Lord's Day is not a legal matter as was the observance of the Sabbath, but a matter of love and grace. Although free, we are not to use our freedom as an occasion to the flesh. Neither should our liberty become a stumblingblock in our brother's way, nor an occasion of falling (Rom. 14:21). An exhortation of the apostle Paul applies here, "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law [including that of the Sabbath] is fulfilled in one word, even in this: Thou shalt

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love thy neighbor as thyself" (Gal. 5:13, 14).

THE TRIBULATION SAINTS

W.B., New York, N.Y.

Question: How do you explain Revelation 7:9-16?

Answer: The chief difficulty appears to lie in the confusing of the saints mentioned in verses 9 and 10 with those of verses 11 and 12. The former group is saved during the Great Tribulation and come up out of it (v. 14). This group of saved ones represent neither the Church nor Israel, but an innumerable company of Gentiles who are saved after the removal of the Church (I Thess. 4). This company is seen standing before the throne (vv. 9, 15) and not round about the throne (v. 11). They also sing a different song (vv. 10, 12). As to Israel, note that they are definitely numbered in verse 4 (144,000). Not so this innumerable multitude of tribulation saints.

SWEDENBORGIANISM

N.T.L., Dorchester, Mass.

Question: What are the teachings of Swedenborgianism?

Answer: The New Church (Swedenborgianism) is known as the Church of the New Jerusalem. It is the antithesis of Christianity, judged by its teachings. According to Swedenborg, the Trinity is not a trinity of persons, but of three great essentials. The soul, body, and mind of man are a replica of the Trinity. He denied the necessity of the vicarious atonement, justification by faith, and the resurrection of the body. Swedenborgianism also affirms salvation after death and claims that hell is not a place to be dreaded.

REALITY OF THE TEMPTATION

R.M.R., Wilcox, Neb.

Question: If Christ could not have sinned, was His temptation by Satan real?

Answer: Sin was a physical possibility to Christ. Satan knew this or he would not have tempted Him. True, there was nothing in Christ to respond to sin, but neither was there in Adam, yet Adam sinned. Thinking of Jesus Christ merely as a man we reply, yes, Jesus could have sinned; though tempted in all points as we are, yet He was without sin (Heb. 4:15). He was truly man, indeed, but more. He was the God-man, or "God manifested in the flesh." Since He came to redeem us from the power of sin and of Satan, although His temptations were real, we cannot think of Him as having yielded to them. He came to put away sin by the sacrifice of Himself. Had He once yielded to sin He could not have become our sin-bearer and the world's Saviour. He was tempted and tried, but sinless. Yielding to temptation although real, was a moral impossibility.

THE ELECT OF ISRAEL

V.R.W., Lakeland, Fla.

Questions: (1) Please explain Ro-

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mans 11:5, 7, 26. (2) What is the meaning of "election"?

Answers: Paul is writing about his own people, the Jews. Although the nation as a whole is now rejected, as prophesied (Luke 21:24), yet even at the present time, the apostle writes, some are being saved by grace (Rom. 11:5). (2) Election means careful selection. It is not an arbitrary choice, but a choice based upon faith. The gospel is freely preached to all, but only they who believe are saved. This remnant of Israel forms the "election." The rest of Israel are temporarily blinded because of their unbelief (Rom. 11:20, 25). All Israel will yet be saved (v. 26).

EJECTION OF SATAN
A.M.S., Amboy, Ill.

Question: Why is it that Satan is not yet cast out of heaven?

Answer: Because the time for this event has not yet come. It belongs to the beginning of the last three and one-half years of the present dispensation. However, it is unscriptural to think of Satan as now dwelling in the place of bliss prepared for saints and the holy angels; or that Satan spends his idle moments there. The apostle Paul informs us of a man whom he knew who was caught up to the third heaven, which he called Paradise. Our present struggle is against spiritual hosts of wickedness in heavenly places. Heaven is a big place and includes much space, some of which may be occupied by Satan and the angels who fell with him when he first sinned. Apparently he has occasional access to God (Job 1:6). Even from their own place, or places, they will be evicted when the proper time comes. This will result from the war in heaven, when Michael and his angels overthrow Satan and his angels and cast them out of heaven to this earth. That will be a sad time for Israel and the earth dwellers (Rev. 12).

OBJECTIONS TO TITHING
C.W.S., Philadelphia, Pa.

Objections: I was brought up a tither, but now realize that merely tithing falls short in two points: (1) The prosperous tither seldom makes an offering; for those with large incomes, say \$50,000 a year, still have \$45,000 left for themselves. (2) Nothing is said about the estates. Why not tithe life's accumulations? The Jew, who has forsaken the tithe is far ahead of Gentiles in bequests.

Answers: (1) Becoming a tither is a good beginning, but one ought not to stop there. The Jews did not. (2) With the increase of accumulations the tithe is also larger. More than a single tithe was required of the Jews (Num. 18:21-28; Deut. 14:28, 29), and free will offerings were also expected. The New Testament requirement was to give proportionately (I Cor. 16:2). The tithe is a good proportion, but of the gross income rather than the net income, "and then some," if possible.

Praying Hyde As I Knew Him
(Continued from page 465)

continuance. Prayer became more or less the sole weapon of his warfare. Night and day, on occasion, he gave himself to intercession, in company with McChesney Paterson and some of the Indian Christians.

Some one may ask, "What did they pray for during those hours?" The same question might be asked of our Lord, of whom it was said, "He went out into a mountain to pray, and continued all night in prayer to God . . . and he came down with them [his disciples] and a great multitude of people . . . came to hear him" (Luke 6:12, 17). The result of prayer is a message that all the world longs to hear. And it is about that message that they would pray. "What did they pray for?" Does not the question indicate the limited reach of our vision of what prayer means? What India needed was Jesus Christ. And do you tell me that we cannot spend hours, and days, and nights in meditation upon the marvels of His life, the mystery of His redemption, and the glory of His mission as it bears upon the needs of the heathen world and of humanity? That was one of the things that was effected during those nights of prayer. The purified life was now opened up to the revelations of God. It is only the pure in heart who see Him. Little wonder was it that in those quiet hours of fellowship when we came together, some of us used to delight to sit at his feet and listen as John Hyde opened up avenues of thought concerning our Lord which led into those deeper things of the Spirit and to the depths of the divine love. Not only the vision of Christ was needed, but also the need to see the world of humanity as God sees it. It was in the quiet hours spent together that the depth of the need of the heathen and Mohammedan world was made clear. It was in that way that those nights were spent, that we might go out into the world with a clear vision of the message and mission of Jesus Christ, to make Him known to needy souls, that they might be brought into fellowship with Him.

The next thing that impressed one in Praying Hyde's prayer life was its definiteness. In everything he sought the mind of God, even in the matter of the petitions which he offered. When a course of action was opened up to him by God, he was clear in the matter and prayed definitely, never relaxing his grasp until the prayer was answered. For example, in 1905 it was laid upon his heart to pray one soul into the kingdom or God daily during the year. He baptized four hundred converts before the end of the year. The next year, confessing to the smallness of his faith and petitions, he was led to pray for two souls a day. Before the end of the year just over eight hundred converts joined the church. During the last year of his life his faith was still being honored when he prayed for four souls a day. He claimed God's promises for those for whom he prayed, and God did not disappoint. Nor was there anything super-

ficial about the life of these converts. They nearly all became active Christians.

No description of those days, when sacrificial prayer was offered, could give an accurate conception of the overflow to the Church of spiritual blessings and of transformed lives. The burden of India seemed to rest more heavily on Praying Hyde's heart. Like Jeremiah, "his eyes would run down with tears" for the people, especially for any Christian who had fallen into sin. Anguish for the sins of others seemed to break his heart. In a very real way John Hyde entered into "the fellowship of his sufferings" (Phil. 3:10), and filled up "that which is behind of the afflictions of Christ . . . for his body's sake, which is the church" (Col. 1:24). Hyde laid down his life for his people.

Recently in St. John, a friend told me that Lady Tweedsmuir said to our late Governor General of Canada, Lord Tweedsmuir, speaking of Lawrence of Arabia, "He sees mankind with the eye of God, and no man can do that and continue to live. That vision breaks the heart." I immediately thought of Praying Hyde.

In my talk this morning I have attempted to give the highlights of the life of the missionary, John Hyde, that from these we might learn something of the lessons which that life teaches. All may be summarized in the thought—*perfect surrender to the will of God*. Are we willing to accept the challenge which these facts present to us; a surrender that means self-effacement, that Christ may be exalted; surrender to the will of God, that He may have perfect control of our lives; sublime devotion to Christ, that He may be all in all; sanctification of spirit, that we may see Him, and the world as He sees it; sacrificial love in prayer and service, that the world may be saved? Of Praying Hyde it may be said,

*He climbed the steep ascent of heaven
By paths through Christ made plain;
O God, to us may grace be given
To follow in his train.*

A WORLD'S RECORD

The big book I once wrote about Billy Sunday could not convey the full extent of the impression my memories and meditations have made upon me. For here was a man of most common clay, with no formal training, who preached to more persons, and secured more professed conversions than any other evangelist in all the long history of Christendom. His aggregate congregations numbered more than eighty millions, and more than a million took his hand in token of surrender to Christ. Thousands of men and women entered the ministry, missions and other Christian work because of his inspiration. The superintendent of the Bowery Mission is one of Billy Sunday's converts.

Such a world's record should set Christians to pondering. Billy Sunday did not have a great brain or a great voice or a great natural equipment. But he did have a great heart and a great courage and a great consecration and great common sense.—William T. Ellis.

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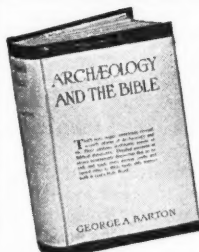
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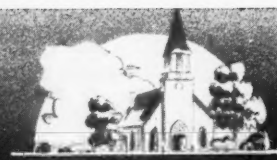
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★ Harold L. Lundquist

April 13
CHRIST SHOWS HIMSELF ALIVE
Luke 24:13-17, 25-35

Golden Text: *I am he that liveth, and was dead; and, behold, I am alive for evermore.*—Revelation 1:18.

CERTAINTY and assurance—these are at the heart of our observance of Easter. We declare with Paul, "Now is Christ risen from the dead" (I Cor. 15:20), and that He is "declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. 1:4). We would join the apostles who "with great power gave . . . witness of the resurrection of the Lord Jesus" (Acts 4:33).

Someone may say, "That's well enough for you who have faith in God, but I'm bewildered, uncertain, fearful, in a disordered world. What shall I do?" Come with us as, in our lesson, we join two men who had become bewildered, who felt that all their hopes had been crushed, that the future was only to be feared.

We join them as they walk wearily along the road from Jerusalem to Emmaus. Suddenly there is Another with the little group. Let us listen to their conversation. First we find

I. Holden Eyes and Slow Hearts (vv. 13-17, 25, 26).

The two sad men who had left Jerusalem to go to Emmaus were disciples of our Lord who had just been through the crushing experience of seeing Him crucified. Now, as the jeering mob held triumphant sway in the city, they left the dead Christ (as they supposed) in the tomb and went their way. True, there had been some reports on the morning of that third day that the women had seen Jesus alive (vv. 23, 24), but their hope and faith was at such low ebb that they could not—or did not—believe. Even when Jesus appeared to walk with them and question them, they did not know Him.

Eyes closed by unbelief; faith hindered by doubt and fear; a despondent heart slow to believe God—how very effectively these shut out the blessing of God and of His Word, even to the believer. Even deeper is the darkness in which the unbeliever finds himself. But all is not lost; there is One here who can open unseeing eyes and warm cold hearts—even Jesus.

II. Burning Hearts and Opened Eyes (vv. 26-32).

Although they did not realize it (how slow we are to appreciate our blessings)

*Lesson subjects and Scripture texts selected and copyrighted by International Council of Religious Education; used by permission.

until after He was gone (v. 32), their hearts began to burn within them as soon as He began to expound the Scriptures to them.

What a Bible exposition that was, as Christ Himself opened all that the Scriptures taught concerning Him! Bible teachers have talked about, and it makes one's heart burn just to read their suggestions (see for example Morgan on Luke, page 278). Little wonder that these men were "strangely warmed" as they listened.

The way to have a burning heart is to read God's Word or to have it expounded by a Spirit-filled teacher or preacher. Especially is there blessing in reading and studying what the sacred Book teaches about our blessed Lord.

With the heart "strangely warmed," as John Wesley described his Aldersgate experience, comes the opened eye. "They knew him" (v. 31) in the breaking of the bread. Perhaps they saw the scar in His hand, or possibly they identified a familiar gesture or something in His voice; but until their hearts were warmed they did not see. Paul knew that truth when he declared: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

Some reader who has trouble believing in the resurrection will find the problem solved when he meets Christ and has his heart changed in regeneration. What follows?

III. Quickened Feet and Glad Testimony (vv. 33-35).

The seven miles (sixty furlongs, v. 13) which had passed so slowly were now quickly retraced. They had glorious good news to bring to the disciples at Jerusalem. How swift are the feet of the one who has good tidings to bear (see Rom. 10:15). One wonders why so many professed Christians are so slow about carrying His message. Can it be that they do not yet know the risen Christ? For if we know Him, surely "we do not well" to keep silent in a day of good tidings (II Kings 7:9).

Note in verse 34 that before they could speak, the others gave them the good news of the resurrection. It is proper and delightful that believers share spiritual blessings (Rom. 1:11, 12). That's why we come together in God's house.

But note also (v. 35) that they had a new and blessed experience of their own to tell. Churches used to have "experience" meetings. They seem to have gone out of style; possibly because so few have new and vital spiritual experiences these days.

Brother in the Lord, Christian sister, how long is it since you had a new and

stirring experience of the presence of Christ? We are not thinking of the spectacular or exciting, but a real spiritual experience. God is the same, your need is the same (perhaps even greater). Why should you not have His touch upon you now? Why not a renewal of the burning heart you used to have? That would be a real revival. Let's ask Him for it!

April 20
USING WITNESSING POWER
Acts 2:1-4; 4:8-20

Golden Text: *They were all filled with the Holy Ghost, and they spake the word of God with boldness.*—Acts 4:31.

IN the right place at the right time and in the right attitude—these are unfailing conditions of divine blessing. God was ready for the first great ingathering of souls into the Church, and He chose for it the Day of Pentecost, the great harvest festival of the Jews, which came on the fiftieth day after the Sabbath Passover. How appropriate!

Note also how fitting it was that on that Sunday morning—evidently in the upper room—the disciples were "with one accord in one place," ready for the great gift of power and grace for life and ministry which God had for them, and through them for the world. One wonders what might happen today if Christian people would be in God's house on the Lord's Day, in complete accord and unity, expectant, looking for His blessing. At Pentecost we find

I. The Holy Spirit Poured Out (2:1-4).

"We are not to imagine that at this Pentecost He first came into the world. In all ages He had been imparting life and guidance and strength and holiness to the people of God; but He was now to work with a new instrument, namely, the truth concerning a crucified, risen, ascended, divine Saviour. For the proclamation of this truth the Church was the appointed agent. The story of Pentecost, therefore, is the first chapter in the history of the Church as it witnesses for Christ, and it embodies the impressive lesson that in all successful witnessing the power is that of the Spirit and the instrument is the message of the gospel."

The outpouring of the Spirit on the Day of Pentecost was accompanied by signs of great power, and a special endowment which enabled all the strangers in Jerusalem to hear the gospel in their own tongue. "This ability to speak in foreign languages not previously learned was merely a temporary endowment

granted for a special purpose. It was one of those miraculous spiritual gifts which marked the age of the apostles. In modern times the claim to possess this power has never been established on credible evidence, nor is the dominance of the Spirit in the life of a believer to be tested by the presence of any special gift" (Charles R. Erdman).

II. Mighty Works Performed (4:9).

Reference is made here to the healing of the lame man—a miracle which resulted in the imprisonment of Peter and John. It was a work of power, but only the first of many which the disciples were to perform.

An even greater work was that of the Spirit-filled preaching of the gospel which brought three thousand souls into the Church (2:41). As we marvel at that event, we need also to keep before us the recurring day-by-day miracle of the regeneration of individuals (2:47). This was, and is, accomplished through the teaching of the Word (2:42).

III. True Witness Presented (4:8-12).

The rulers and leaders (especially the Sadducees) were angered by the proclamation of the resurrection of the One they had crucified. They also feared that their rich revenues from the temple might be cut off if the people were to follow Christ (4:4), so they took the disciples into custody and brought them before the Sanhedrin.

Humanly speaking, one might have expected these men to stand in fear and awe before that august body, and either become dumb with terror or brazenly defiant. But such is not the operation of the Holy Spirit in a man. They spoke tactfully, but boldly, of the death and resurrection of the only One in whom there is any salvation.

What a glorious testimony they gave, and what testimony we too may give if we are ready to study the Word of God and then yield ourselves unreservedly to the Holy Spirit, that He may use us and speak through us.

IV. Faithful Though Persecuted (4:13-20).

Not being able to make any real charge against the disciples, the rulers let them go, but only after threatening them and forbidding them to speak any more of Christ. They, like so many religious leaders of today, were quite willing that the disciples should preach, if they would only leave out the name of Christ.

Note the answer, in verse 19. The true witness of God speaks for Him, at His command, and, while kind and tactful in his dealings with men, cannot be controlled by their wishes. There is only one message (v. 12). "Neither is there any other name under heaven, that is given among men, wherein we must be saved"; thus Peter asserts not only that the miracle has been wrought in the name of Jesus Christ, but that he and his judges can have eternal salvation in no other name. His words are at once a rebuke, a challenge, and an invitation. They need to be reviewed and weighed

today by certain benevolent but superficial talkers who are asserting that Christianity is only one among many religions, and that it is only necessary for one to be sincere in his own belief. Such teachers must reconcile their statements with those of Peter and John, who were 'filled with the Holy Spirit' when they declared that there is but one name wherein we must be saved."

April 27

THE EARLY CHURCH MEETING HUMAN NEEDS

Acts 4:32-35; 6:1-7

Golden Text: *And the multitude of them that believed were of one heart and of one soul.—Acts 4:32.*

MACHINERY without power is useless—that is why in the lesson of last Sunday the power of the Holy Spirit was recognized as being indispensable in the Church. One sometimes wonders whether we do not now have more machinery than power, and thus fail in our high calling.

Power, on the other hand, reaches its greatest usefulness through the organization of well planned machinery. The Church soon found that its activities, simple at the beginning, had become more complex, calling for suitable organization, if it was to best serve the needs of its own people and of those round about it. In so organizing they did not forget this fundamental purpose of the Church, nor did they forsake the true source of power.

I. Sharing with the Brethren (4:32-35).

Love for one another prompted the Christian brethren to meet each other's need by sharing, by holding all they owned for the common good. This was not (as some would have us believe) a type of communism. It was purely voluntary (see Acts 5:4), temporary, and local. It was practiced only in Jerusalem and only for a short time. It was an expression of Christian brotherhood and liberality which is worthy of our consideration.

The duty and privilege of sharing material as well as spiritual blessings is a part of Christian fellowship. Those in the church who have should willingly share with those who have not. Some churches have so effectively carried out this plan today that none of their members is on relief. Not every church can do that, but much more could be done if we had the considerate spirit of the early Christian Church, which was indeed the spirit of Christ.

II. Caring for the Unfortunate (6:1, 3, 5, 6).

The Church had come through its first real persecution (Acts 5:12-42) with real victory and assurance (5:42), only to face an internal difficulty. Wherever the Lord blesses, the enemy comes to destroy. Whenever a door of service opens, there are many adversaries (I Cor. 16:9).

There were two groups in the Church



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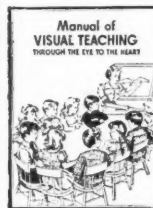
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—the Hebrew Christians, and those with a Greek background. Among the poor to whom daily distribution of help must be made were many widows. Suddenly the Grecian group began to note (or think they noted, which was just as disturbing) that their widows were being neglected.

Those who know about such matters will realize that churches have split on less serious issues than such a charge of discrimination. How was trouble averted at Jerusalem? By letting the Holy Spirit lead in the choice of officers of the Church to see to the proper distribution. Here we have the beginning of church organization.

Notice that men of good character and spirituality were chosen to serve, and that all of them bore Greek names. The Greeks, who were doubtless in the minority in the Jerusalem Church, had a complaint, so those who were appointed to serve were their own people. We might have been tempted to appoint a committee made up of half from each side (and thus to continue the dissension), but not so here where grace and wisdom from above controlled.

Do not fail to observe that there was here a well-ordered plan to care for the weak and unfortunate. No Christian church should fail in that important ministry.

III. Preaching the Word (vv. 2, 4, 7).

Social service is necessary—the church should make intelligent provision for its poor and its widows—but it makes a fatal mistake when such service becomes more important than the preaching and teaching of God's Word. Let those appointed to that blessed ministry find joy in sanctified social service, but never let it pre-empt the place of evangelism.

Certainly such service must not become the all-absorbing task of the one who has been set by God as the messenger to the church—the spiritual shepherd of the flock. Many a preacher has lost himself in such work, and failed to study and pray so that he might be prepared to preach the Word in power and with conviction. Too many preachers are attempting to shake a sermon out of their coat sleeves on Saturday night (as Joseph Parker put it) only to find that their ministry grows leaner and leaner until, reaching the years when there should be a matured richness and sweetness in their ministry of the Word, they find their message dead, dull and dry.

Such folly ill befits the Christian church or its ministers. Perhaps some minister who reads these lines should change his ways, and perchance many a church officer who reads them should realize that he has been driving his preacher into work which, while important, should be (for him at least) secondary. First things first, in God's own order—that is the road of power and blessing.



May 4 THE CHURCH ENLARGING ITS FELLOWSHIP

Acts 8:1-8, 14-17, 25

Golden Text: *Therefore they that were scattered abroad went everywhere preaching the word.*—Acts 8:4.

In a time characterized by materialism and commercialism, it is refreshing to consider the manner in which the early Church spread the gospel far and wide. They did this without thought of personal gain or advantage, and with a sacrificial devotion to Christ which caused men and women to be willing to die for Him, and, what may sometimes be even harder, to live for Him in the face of persecution. Here was loyalty that puts expediency to shame, and sacrifice of self for Christian principle which needs emphasis in this "soft" age.

The enlarging of the Church is revealed by our lesson as being

I. By Death or by Life (vv. 1-4).

Stephen, one of the deacons, "a man full of faith and of the Holy Ghost" (6:5), was stoned because of his testimony for Christ. He became the first martyr of the Church, leading the line of those noble men and women who down to our own day have been ready to die rather than to deny Christ. The day may not be too far distant when some of us may face that decision. Are we ready?

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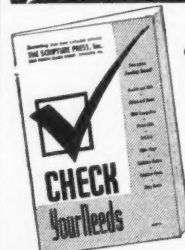
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To every one of us who is a Christian comes the necessity of living for Christ. Some in Jerusalem died (v. 2), some were imprisoned (v. 3), but notice that the others were scattered abroad, like brands from a fire, carrying the message of God's Word. They were not afraid, did not go into hiding, nor did they "adjust" their message to meet the circumstances. They went "everywhere preaching the word."

While persecution may sometimes hinder the spread of the gospel, it also frequently stirs the zeal of God's people to preach and teach. Just now in the midst of the havoc of war and persecution the good news of salvation is spreading in lands which hitherto knew it not. Are you and I doing our part?

II. By Preaching That Brought Joy (vv. 5-8).

Philip, a layman (the first of many great evangelists) and a Jew, went to the despised Samaritans with the gospel, and God so signally blessed his ministry that a great revival broke out and "there was much joy in the city."

Someone has pointed out that our modern cities are great, in size, in industry, in education, and interesting in countless ways, but where is there one that is filled with real joy?

What we need is more gospel preaching and teaching. You laymen, please note that you are not to wait for the preacher to do it. Spread the good news yourself. And note too that it is to be preached to all people, even to those whom we might (humanly speaking) be tempted to despise, either by reason of race or position in life. It was a glorious thing that happened to Philip in Samaria. It can happen again, and "it can happen here."

III. By Fellowship That Brought Blessing (vv. 14-17).

When the church at Jerusalem heard what had happened in Samaria, they were overjoyed, and sent two of their leaders, Peter and John, to encourage and counsel with the new converts.

Such fellowship always brings blessing, and in this case it was unusual blessing; namely, the gift of the Holy Spirit. On

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this occasion God thus gave these new Samaritan believers the blessing and power of the Holy Spirit in such a way as to bind them in fellowship to the church in Jerusalem. Jew and Gentile believers in Christ thus were joined in one communion of love and faith.

More of this kind of Christian fellowship would do much to further the unity of believers today, and would bring about the sharing of spiritual blessings which would bring glory to God.

IV. By Broadened Vision That Brought Action (v. 25).

Peter and John had completed their work in Samaria and were on their way home to Jerusalem, but what they had seen had given them a new vision. They acted on that vision, and as they passed through the villages of Samaria they "preached the gospel" with joyful hearts. What an interest and stir that must have created!

It is one thing to see an opportunity and a need; it is quite another to do something about it. For that, one needs determination of purpose. As Lloyd George put it, "You cannot fight a winning battle with a retreating mind." These apostles were reaching out for God, and under His leadership and blessing, into the villages of Samaria.

The Christian Church needs more real consecrated action; that is, in the name of Christ and for His glory. The business man who conducts his secular affairs with enthusiasm and dispatch, often forgets all that in his church duties. He advertises and seeks new markets for his goods, but is not interested in the outreach of the church. He can get excited about the Rotary Club or the Lions or what not, but never develops the slightest enthusiasm about the Lord's work. It goes without saying that such a "picture" is all out of focus. Let's make it right. Vision? Yes, by all means. But also action for God.

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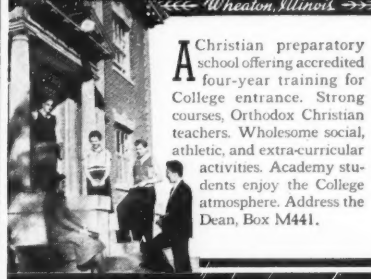


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WHY I BELIEVE the Bible Is the Word of God (Continued from page 452)

rapidly gaining ground, and the intelligence cultivated at the expense of the heart is producing startling results."

THE FOURTH REASON for believing the Bible to be the Word of God is the ability its writers have shown to foretell the future. Needless to say, foretelling the future, even in so small a matter as forecasting tomorrow's weather, is difficult, and complete certainty is impossible. It has been denied that the Old Testament prophets undertook to foretell the future, but this is a mistake (Deut. 18:21-23; Isa. 41:26; 43:9; 46:10). Many Bible prophecies were fulfilled in Old Testament times. Micah the Morasthite foretold that for the sins of Judah, Zion should be plowed as a field, and Jerusalem should become heaps (Jer. 26:18). This prophecy saved the life of Jeremiah 120 years later, but it was not fulfilled for another thirty years. Isaiah foretold the failure of Sennacherib's invasion. The prophecies relating to the birth and death of Christ are very plain and impressive.

Some of the prophecies relate to our own times. Daniel gave two tokens of the time of the end, "Many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). If our grandparents could come back to see the world today, two things would astonish them: the vast increase in facilities for travel, even for the poor—bicycle, train, motorcar, omnibus, steamer, and airplane; and the increase of school education—universities and colleges, periodicals, newspapers, news agencies, and the information disseminated by the wireless.

Prophecy regarding the Jews has been remarkably fulfilled in our own times. The prophets foretold sieges, world-wide dispersion, persecution in all lands, restoration (Deut. 28; Jer. 30:11; Isa. 60; Zech. 14, and many more). Everyone knows how Jerusalem has been the city of sieges, how the Jews were spread all over the world, how cruelly they have been and are being treated, and how they have recolonized Palestine to such an extent that a major political problem, between the rights of Jew and Arab, has been created thereby. It is freely admitted, of course, that many prophecies have not yet been fulfilled, but so many have, that we may be confident the rest will be. They mostly relate to the events preceding and following the second advent.

OUR LAST ARGUMENT, AND OUR chief, is the attitude of our Lord and Saviour Jesus Christ to the Bible, so far as it was then written. It is beyond question that He accepted Bible history. He spoke of the Flood, the doom of Sodom and Gomorrah, the cleansing of Naaman, Jonah and the whale, and much besides, not as if they were folklore, but sober fact. Quoting from a psalm, He said, "David himself said in the Holy Spirit." He recognized the hu-

man and divine origin of the Law. "For Moses said . . . but ye say . . . making void the word of God because of your tradition" (Matt. 15:6, R.V.). "The scripture cannot be broken" (John 10:35). "One jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). After the resurrection, in His discourse on the road to Emmaus, His acceptance of the Scriptures was just the same.

There is, of course, a type of Christian who will read our last paragraph almost with horror. He will exclaim, "So far from making it easier to believe in the Bible, you are making it harder for me to believe in Jesus Christ." Another will endeavor to turn the testimony aside by insinuating, ever so politely, that Jesus was mistaken, or was misreported, or did not mean just what He said. We do not propose to argue with either of these gentlemen; it would require another article as long as this to do so. We shall reply to the one, that we think he has failed to take account of considerable evidence to show that Bible science, Bible history, and Bible doctrine are not so incredible as is commonly supposed. Also that he does not appear to have given sufficient attention to the weighty reasons why we do believe in Jesus Christ. To the second gentleman, our reply is that a mistaken Christ, an unreliable Christ, is of no use to us or to the world. Let us, as many of us as read these lines, take our stand along with Bishop Handley Moule and say:

"When my Lord Christ became a living and unutterably necessary Reality to me, I remember that one of my first sensations of profound relief was, He absolutely trusted the Bible, and though there are in it things inexplicable and intricate that have puzzled me so much, I am going, not in a blind sense, but reverently, to trust the Book because of Him."



The Man in Glory

(Continued from page 453)

every evangelistic appeal."

How can the Holy Spirit "convict the world of sin, and of righteousness, and of judgment," as Jesus said He would (John 16:8-11, R.V.), unless the resurrection of the body of Christ is declared, and that this One, who was crucified and buried, has been raised from the dead and made both Lord and Christ (Acts 2:30-37)? Jesus said that the Holy Spirit would convict "of sin, because they believe not on me [the risen Christ]; of righteousness, because I go to my Father [as the risen Christ], and ye see me no more; of judgment, because the prince of this world is judged" by the risen Christ.

How can a guilty, lost sinner be saved? Is it enough for the sinner to believe and confess that Jesus died on the cross for his sins? No, the sinner is saved by receiving and confessing as his Lord this Man who died on the cross for his sin. If Jesus is not Lord, He has no power to save sinners. Notice carefully, "If thou shalt confess with thy mouth Jesus

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as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." Why? "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10, R.V.). Nothing is said in this passage about the crucified Christ, or about confessing Jesus as Saviour, but the emphasis is on the confession of Him as the risen Lord.

There are some who teach that a sinner can believe that Christ died on the cross for his sins, and accept Him as Saviour and be saved, and then afterward yield to Him as Lord by an act of dedication. But is such teaching according to the Word of God? He is a Saviour to all who confess Him as Lord, but not to those who deny Him as Lord.

ON THE Day of Pentecost, Peter declared with all boldness that Jesus, the One whom God raised from the dead, is both Lord and Christ (Acts 2:36). To Cornelius' household, Peter preached that God raised up Jesus on the third day and ordained that He should be Judge of both the saved and the lost, and then added these words, "To him [the risen Christ] give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins" (Acts 10:39-43). And what was the result of such preaching? The Holy Spirit fell on all who believed on the risen Lord Jesus. They did not look back to Calvary, but they looked up to the Man in glory, who was wounded on Calvary for their transgressions, and as a result they were saved.

When Paul preached to the Jews in the synagogue at Antioch of Pisidia, he showed that after Jesus was taken down from the cross and buried, "God raised him from the dead"; that He was seen many days at Jerusalem, and that God fulfilled the promises made to the fathers "in that he hath raised Jesus again," who saw no corruption; and then Paul declares, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:26-39). A careful study of the Acts of the Apostles will show that whenever the apostles spoke of the death of Christ they immediately declared His bodily resurrection. The two events go together, and one without the other is incomplete. There is no gospel for guilty, lost sinners unless both events are true and are faithfully proclaimed for the hearing of faith.

LET THE twentieth century Church emulate the example of the first century Church, and give witness with power to the resurrection of the body of the Lord Jesus (Acts 4:33), pointing sinners to the Man in glory as the slain Lamb of God now in the midst of the throne in heaven, who put away sin by

the sacrifice of Himself on Calvary, and is now able to save to the uttermost all who come to God by Him (Heb. 7:25; Rev. 5:6-13). If this is done, both Jews and Gentiles will be convicted and converted.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). Will you confess Him as your Lord?



Interesting Youth by Way of Music

(Continued from page 461)

which I am familiar. I think all churches with similar movements will agree with me. Although it requires a large investment of time, it pays big dividends.

Criticism may be expected from those who never have endeavored to solve the problem of youth and church attendance. Some make impractical suggestions occasionally and stir up discontent among the young people. One problem is that in our complicated city life a child's interest may be so divided that the fundamental and essential things are crowded out.

The tragedy of Protestantism is that to such a great extent we seek to hold youth through social and recreational activities instead of uniting them with the whole church in activities which center around worship and evangelism. The goal which we would like to attain, but as yet is only a dream, is one organization in the church for every age group among the children and youth, doing everything that a church should do for and with the individual members of that group. The center of that organization should be the Sunday Bible School. We seek to have Bible School pupils flow into the church services through the choirs. No one can belong to the younger choirs unless he is a member of the Sunday School. Frequently parents whose children attend other churches desire to enroll them in our choirs for musical culture and education. It is obvious that this is both impractical and unwise. Our aim has been to have each choir represent a department of the Sunday School: the Angel Chorus, the Primary Department; the Eastminster Choir, the Junior Department; the Northminster Choir, the Intermediate Department; the Southminster Choir, high school age; the Collegiate Choir, between eighteen and twenty-four years of age; the Westminster Choir for those over twenty-four, whether in Sunday School or not.

One of the values of this movement, not anticipated at first, is the opportunity it offers in giving mothers of the children some activity connected with the worship and evangelistic services of

(Continued on page 502)

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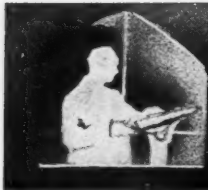


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★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

A GOOD FRIDAY MEDITATION Hebrews 2:9

1. Jesus Christ tasted death *voluntarily* for every man (John 10:17, 18).
2. Jesus Christ tasted death *vicariously* for every man (1 Pet. 2:24).
3. Jesus Christ tasted death *victoriously* for every man (1 Cor. 15:55-57).

—John A. McMurray.

SEVEN CUPS

1. The Saviour's Cup (Matt. 26:39).
2. The Supper Cup (Luke 22:20).
3. The Salvation Cup (Ps. 116:13).
4. The Saint's Cup (Ps. 16:5; 23:5).
5. The Servant's Cup (Matt. 20:23).
6. The Sovereign's Cup (Ps. 75:8).
7. The Sinner's Cup (Ps. 11:6; Mark 9:45).

—M. E. Hawkins.

GOD'S KING PRESENTED TO ISRAEL

Read: Matthew 21:1-9; Mark 11:1-10; Luke 19:28-40; John 12:12-16.

1. He came to His own nation, but was rejected (John 1:11).
2. He came to His own city, but it was disturbed (Matt. 21:10).
3. He came in manner foretold, but was not recognized (Zech. 9:9; John 12:16).
4. He came in humility, but His disciples were rebuked by Pharisees (Luke 19:39, 40).
5. His coming caused joy to His own, but displeasure to others (Matt. 21:15).

Application: Do you receive or reject? Confess or deny? Take Him in or shut Him out?

—N. H. Camp.

SUGGESTED TEXTS FOR HOLY WEEK SERVICES

General Subject: The utterances Jesus listened to while on the cross; or, "The Seven Words Before the Cross."

Theme: Human self-judgment before the cross of Christ (John 12:31).

1. The Word of the Covetous (John 19:24).
2. The Word of the Thoughtless (Matt. 27:40).
3. The Word of Religious Prejudice (Matt. 27:42).
4. The Word of Spiritual Blindness (Luke 23:37).
5. The Word of Heartless Cruelty (Matt. 27:49).
6. The Word of Recklessness (Luke 23:39).
7. The Word of Penitence (Luke 23:42).

—A. S. Wiley.

A NEW COMMANDMENT

John 13:34, 35

1. The Command to Love (v. 34a).
2. The Example to Love (v. 34b).
3. The Distinction of Love (v. 35).

—James L. Austin, Jr.

"I GIVE UNTO THEM ETERNAL LIFE"

John 10:28

Introduction: Jesus spoke assuredly to His disciples. He speaks to us in this doubting age. The fact of the Easter message is the ground of the Easter assurance.

1. The Resurrection of Jesus Christ is the keystone in the arch of gospel truth.
2. The Resurrection of Jesus Christ is a fact historically and in the experience of the disciples.
3. The Resurrection of Jesus Christ gives positive assurance that "if a man die, he *shall* live again."

—Albert W. Pierce.

SHAFTS OF GLORY FROM THE CROSS

1. The Salvation of the Cross (1 Pet. 3:18).
2. The Shelter of the Cross (Heb. 2:14, 15).
3. The Sovereignty of the Cross (Rom. 14:9).
4. The Solvency of the Cross (Titus 2:14).
5. The Separation of the Cross (Gal. 1:4).
6. The Shift of the Cross (II Cor. 5:15).
7. The Strength of the Cross (Gal. 3:13, 14).

—R. S. Beal.

THE JUST FOR THE UNJUST I Peter 3:18

1. He was Numbered with the Transgressors (Isa. 53:12).
He became sin that He might save.

2. His Garments were Parted (John 19:23, 24)
He became poor that He might make many rich.

3. His Utterance: "I thirst" (John 19:28).
He became empty that He might fill all things.

4. He was subjected to Death (John 19:30)
He submitted to death that He might raise us to newness of life.

5. He was Placed in a Rich Man's Tomb (Isa. 53:9)
He became an orphan that He might bring many sons into glory.

—Milton Cox Sealey.

THE SAVIOUR'S MESSAGE FROM THE CROSS

(A Good Friday Meditation)

The Love of Christ:

1. In its fervent supplication (Luke 23:34).
2. In its gracious forgiveness (Luke 23:43).
3. In its self-forgetful sympathy (John 19:26, 27).
4. In its vicarious suffering (Matt. 27:25-46).
5. In its intense desire (John 19:28a).
6. In its complete provision (John 19:30).
7. In its implicit confidence and voluntary committal (Luke 23:46).—Ezra S. Gerig.

CALVARY'S QUESTIONS

Luke 23:33

I. What Is Calvary?

1. The measure of man's sin.
2. The measure of God's hatred for sin.
3. The measure of God's love for man.

II. Who Was Responsible for Calvary?

1. Soldiers of Rome—"There they crucified him."
2. Israel—"Who with wicked hands ye crucified."
3. The Father required it—"God sent his Son . . . to redeem."

III. Why Was Calvary Necessary?

1. God must measure man's sin with grace.
2. God must measure His wrath with love.
3. God must measure His love with justice.

—Lloyd J. May.

THE EMPTY TOMB

Matthew 28:6

Introduction: Two eternities meet at the cross; ancient history converges, and modern history begins. It was a rough-hewn cross, dry and dead, but it budded with life as did Aaron's rod. But how could there be victory with a filled grave? As a vindication of that which stood finished, God raised Jesus bodily from the grave.

1. *The Empty Tomb is a Significant Witness.* It was God's first witness of the resurrection (1 Cor. 15:20).

2. *The Empty Tomb is a Stirring Challenge.* "Go ye into all the world," Christ commanded. Only a risen Lord could say that (Mark 16:15).

3. *The Empty Tomb is a Searching Invitation.* Faith in the bodily resurrection of Jesus is a condition of salvation (Rom. 10:9, 10).

—G. Blair Hemans.

Moody Monthly

WHAT THE RESURRECTION OF CHRIST MEANS TO THE BELIEVER

I Peter 1:3-5

1. A New Life (v. 3)—"Hath begotten us again."
2. A New Hope (v. 3)—"Unto a lively hope."
3. A New Power (v. 5)—"Who are kept by the power of God."
4. A New Outlook (v. 4)—"To an inheritance incorruptible."

—Henry Demler.

"GO TO MY BRETHREN, AND SAY—"

These were among the first words of our risen Lord. They are more than incidental. They are germinal and have in them the program for the new age. How can we celebrate Easter and not be missionary-minded? . . . We may support a local church because of what we are getting from it; but we spread the gospel because we love the living Lord.—E. V. Pierce.

BLESSINGS OF THE RESURRECTION

1. He Died for me (I Cor. 15:3)—I have Salvation.
 2. He was Buried (I Cor. 15:5a)—I have Forgiveness.
 3. He Arose (I Cor. 15:4b)—I have New Life.
 4. He Ascended (I Cor. 15:57)—I have Victory.
 5. He Intercedes (Heb. 7:25)—I have Encouragement.
 6. He will Come Again (Acts 1:11)—I shall Meet Him.
 7. He Shall Reign (Rev. 11:15)—I shall Reign with Him.
- Ellery Gilbert Aldridge.

WITNESSES OF CHRIST'S RESURRECTION

1. Mary Magdalene (John 20:16-18).
2. The Women (Matt. 28:9).
3. "And Peter" (Luke 24:34; I Cor. 15:5).
4. Two Disciples of Emmaus (Luke 24:15-31).
5. The Eleven Disciples (Luke 24:36-48; John 20:19-24). (Although Matthias had not yet been chosen to take the place of Judas, no doubt he was present, so that he with the other ten made the eleven disciples spoken of in Luke 24:33; see Acts 1:23-26.)
6. The Twelve Disciples (John 20:26, 27).
7. The Seven in Galilee (John 21:1-24).
8. The Eleven on the Mountain (Matt. 28:16-20).
9. Five Hundred Brethren (I Cor. 15:6).
10. James (I Cor. 15:7).
11. The Eleven at Bethany (Acts 1:2-9).

—N. H. Camp, in *The Resurrection of the Human Body*.

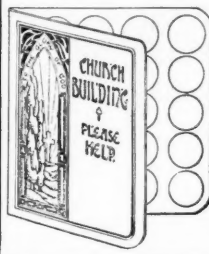
The empty tomb was God's receipt for Calvary. Rising again, Jesus declared that the debt had been fully paid.

Herbert Lockyer, in *Not Here—But Risen!*

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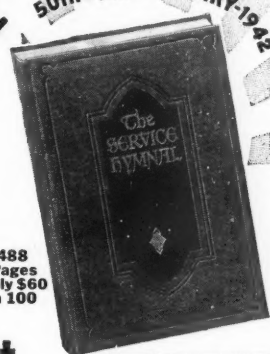
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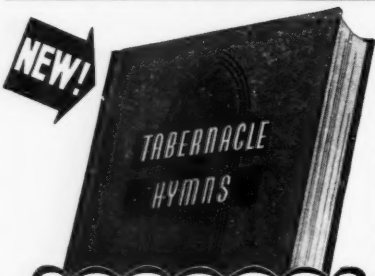
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4. *Christ our Coming King*—“Shall appear the second time without sin unto salvation.”

—Ellery Gilbert Aldridge.

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Genesis 22:8 and John 1:29

Introduction: Man's need in every dispensation since the fall is the same—salvation, yet each dispensation is characterized by a different phase of the same need. Our need is a composite of all the dispensations.

1. *The Lamb of Covering*—the Lamb of God in the Garden (Gen. 3:21).
2. *The Lamb of Confirmation*—ratifying the Covering of God (Heb. 11:4).
3. *The Lamb of the Covenant*—the need of Noah in the age of Human Government (Gen. 8:20-22).
4. *The Lamb of Compassion*—Abraham's need in the dispensation of Promise (Gen. 22:1-14).
5. *The Lamb of Communion*—Israel's need in the dispensation of the Law (Exod. 12).
6. *The Lamb of Condescension*—our need in the dispensation of Grace (Phil. 2:5-8).
7. *The Lamb of Consecration*—the dispensation of the Kingdom (Rev. 5:6-12).

—Lloyd J. May.

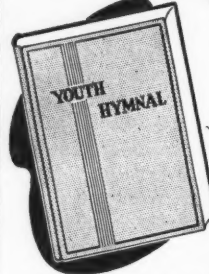
THE FOOLISHNESS OF MEN

Luke 12:7-21

1. They are foolish when they do not listen attentively and reverently to the eternal things of God (v. 13a).
2. They are foolish when they are occupied with secondary things and not the essential things of life (v. 13b).
3. They are foolish when not on guard against covetousness; not heeding Christ's warnings (v. 15a).
4. They are foolish when they do not realize that God reads our hearts as He reads the real purpose of this man who questioned Him (v. 15b).
5. They are foolish when they think only of themselves (v. 18).
6. They are foolish when they think the soul can be satisfied with material things (v. 19).
7. They are foolish when they invest their lives in business that is only earth-centered (v. 19).
8. They are foolish when they give no place to God (v. 20).
9. They are foolish when they do not use their money for the enrichment of their own character (v. 21a).
10. They are foolish when they do not seek to be rich toward God (v. 21b).

—Roy H. Brown.

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THIS EASTER DAY!

Has there been a resurrection
In your heart this Easter morn;
Have you ris'n o'er the doubts and fears
That have made you so forlorn?
Have you cast aside the garments
That have bound you day by day,
For a wondrous robe of glory
And of righteousness for aye?

Has there been a resurrection
From the death of sin and shame;
Have you left the tomb forever,
A dear Saviour's love to claim?
Then, oh, pilgrim, you can tarry
With great peace this Easter Day
Till you rise to be with Jesus
In His realm of love for aye!
—Author Unknown.

UNLIMITED ABILITY

The Son of God with power.
—Romans 1:4

Having been given "all power" (Matt. 28:18) so that He can "subdue all things" (Phil. 3:21), and having "destroyed the works of the devil" (I John 3:8), Jesus is able:

1. To SAVE (Matt. 1:21; Isa. 63:1)
 - a. To the uttermost
 - b. Completely
 - c. Evermore
 2. To KEEP (John 10:27-30)
 - a. Succor tempted (Heb. 2:18).
 - b. Make him stand (Rom. 14:4).
 - c. Keep from falling (Jude 24).
 3. To BLESS (Phil. 4:19)
 - a. Make grace abound (II Cor. 9:8).
 - b. Perform promises (Rom. 4:21).
 - c. Keep that committed (II Tim. 1:12).
 - d. Above all we ask (Eph. 3:20).
 4. To USE (II Tim. 2:21)
 - a. As witnesses (exhibits) (Acts 1:8).
 - b. As co-workers (I Cor. 3:9).
 - c. As intercessors (James 5:16).
 - d. As companions (Luke 9:28).
 - e. As messengers (Matt. 28:19).
- "Believe ye that I am able to do this? They said unto him, Yea, Lord" (Matt. 9:28).—*The Christian*.

CHANNELS OF GRACE

With the experience of the Spirit's grace in his heart, John Newton of Olney communicated the divine fire to Thomas Scott, a formalist clergyman. In the fervor of his new love Scott so preached the Word that a young man in his congregation was powerfully quickened. That young man was William Carey. Subsequently Carey read the journal of David Brainerd and received from it his most permanent impulse to foreign missions.

John Newton also nursed into the love of Christ and the life of the Spirit a young Scotchman who strayed into his congregation in London. This young man was Claudius Buchanan, who, a few years later, went to India and became one of the most powerful promoters of missions and of Bible translations in that country. His tract entitled "The Star in the East," crossed the ocean and fell into the hands of Adoniram Judson, then a student at Andover, who determined to give his life to the work of foreign missions, and went to Burma.

—A. J. Gordon.

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★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelists and Christian workers whose reports appear in this department may be addressed through the MOODY MONTHLY office.—Editors.

NS

THIRTY-ONE years ago Christopher J. Balfe (Lucky Baldwin) became the spiritual adviser of Chicago's House of Correction and the Cook County jail. During these years he has led hundreds of boys and men to the Lord. In 1940 he had 4,092 interviews with inmates and 4,026 with relatives. More than five hundred confessions were recorded, 95 were reunited with their families, and 44 jobs were found for converts. Clifford R. Edmister, president of the board and attorney-at-law, assists several times each week in personal work. Other board members are actively engaged in the work of reclaiming the lost. In addition to his prison duties, Mr. Balfe has addressed 71 young people's meetings in high schools, colleges, and churches on the follies of crime and the consecrated Christian life. Many have accepted Christ in these meetings.

The Maranatha Fellowship, composed of Christian business men and pastors of Grand Rapids, Mich., and the Mel Trotter Mission are sponsoring pre-Easter meetings in the City Rescue Mission of Grand Rapids, April 6-12. Dr. John R. Rice, of Wheaton, Ill., will be the evangelist. Bernard D. Zondervan, secretary of the fellowship, invites all in the vicinity to attend.

The thirty-third annual Erieside Mid-winter Bible Conference convened at the Gospel Church, Cleveland, Ohio, Mar. 9-16, under the direction of Dr. Herbert McKenzie. Among the speakers were Dr. Lewis Sperry Chafer, Dr. P. W. Philpott, Dr. W. H. Wrighton, Dr. A. D. Helser, Dr. Henry Ostrom, Rev. Rowan A. Pearce, Rev. and Mrs. W. S. Craig, and Miss Jessie Bergins. The purpose of the conference was that Christian fellowship might be strengthened through the study of God's Word and that believers be given an opportunity to grow in grace and in the knowledge of the Lord Jesus Christ. The music was under the direction of F. A. Yost.

A two-weeks revival was conducted by Russell E. Kaufman at the Oakfield Baptist Church near Crooksville, Ohio, Lawrence Sprankle, pastor. Among those saved were two men over 60 years old, noted town characters, hardened in sin. Mr. Kaufman's next engagement was at Norwood Methodist Episcopal Church,

Marietta, Ohio. Many young people came to Christ.

Two weeks spent by Sylvester Sanford with the United Brethren Church, Warrington, Ind., C. L. Woodruff, pastor, attracted the interest of the Methodist, Christian and Nazarene churches as well as the gospel team of Anderson, Ind. All came with delegations and musical numbers to help in the revival. In addition to conversions and consecrations, 20 young people knelt at the altar to dedicate their talents to the Lord. In the meeting in the Memorial United Brethren Church, Newark, Ohio, of which R. S. Sparr is pastor, 15 dedicated their lives to the Lord's work.

Robert J. Kees spent a week in February at the Union Church, Tekonsha, Mich., of which Ray E. Garrett is pastor. Special services had not been held in the city for twenty-five years. With a humble spirit and a desire to serve the Lord, Mr. Kees brought his message of salvation. Each night the inquiry room was filled with those seeking Christ. A special young people's service was well received by the entire community.

The Christian and Missionary Alliance Church of St. Louis, Mo., called Neil McIntyre for two weeks in February, after which an eight day meeting was held in the United Presbyterian Church, Biggs-ville, Ill., of which Charles G. Mann is pastor. Mr. Mann writes that the congregation was blessed and refreshed for greater Christian service.

The Lord greatly blessed in a two weeks campaign led by the Tebo Gospel Party at the Church of the Crusaders, Toronto, Ont., followed by a week in the Metropolitan Tabernacle. Great interest was shown in the two campaigns and a number of outstanding conversions were recorded. In a three weeks series in the First Church of the United Brethren, Hastings, Mich., the church was revived and a large number were saved.

Mr. and Mrs. Paul White assisted Bob Ingersoll in services at the Armourdale Baptist Church, Kansas City, Kan., Charles Colas, pastor. The Whites are heard daily in a hymn program on WDAF, the station of the *Kansas City Star*.

There were 28 additions to the church in Guy W. Green's meeting in the First Presbyterian Church, Herington, Kan., most of whom came on profession of faith. The superintendent of schools excused any of the pupils who desired to attend the recital hour. In the First Presbyterian Church, Ada, Okla., Mr. Green held the first evangelistic campaign in the history of the church. Mr. Green writes that the Holy Spirit brooded over the effort from the beginning. The attendance was large and interest high. Mr. Green was invited to speak in several schools, colleges, and clubs in the

Ada territory. On the last Sunday morning, before the congregation arrived, 25 persons were received into the church.

From Jan. 19 through Feb. 23 the O. W. Stucky Party conducted campaigns in the First United Brethren Church of Kokomo, Ind., and Immanuel Baptist Church of Columbus, Ohio. The Lord graciously blessed in the salvation of souls and in many reconsecrations and restorations. The Bible reading program was enthusiastically received and fourteen thousand chapters were reported read. In Kokomo 39 dedicated their lives to Christian service.

Harry McCormick Lintz conducted meetings in the College Avenue Baptist Church of San Diego, and the First Brethren Church of Whittier, Calif. The Lord richly blessed in the salvation of many.

The B.Y.P.U. of Springwells Avenue Baptist Church, Detroit, Mich., called the Edward VanderJagt Party in February for a union campaign of seventeen churches. James Sparrow said that in spiritual results it was the best campaign that they had ever had.

T. C. Crume was the evangelist in meetings at the First Baptist Church of Fayetteville, Ark., Dr. L. O. Gibson, pastor. Floyd Montgomery had charge of the music. Mr. Crume then went to the First Baptist Church, Elizabethton, Tenn., Dr. Floyd V. Stark, pastor.

A group of young people were saved in a series led by Herbert McNeese at the Brotherhood Mission, Pittsburgh, Pa.

A three weeks revival was held in the Christian, Presbyterian and Methodist churches of Kansas, Ill., led by Claude David Blue. F. Arthur Grunewald reports that a spirit of warmth and conviction was evident and that there were many rededications and conversions, including several young people. The spiritual life of the community has been deepened. Mr. Blue's work as singer and Bible teacher as well as preacher enriched his ministry.

H. C. Petersen conducted a series in January in the Jefferson Park Free Church, Chicago, where the Lord honored the preaching of His Holy Word.

The Bible Church of Three Rivers, Mich., of which Pat Clifford is pastor, called John Carrara for three weeks in January and February. God blessed throughout the entire series in the salvation of souls. Catholics were saved and many young people found the Lord. A number rededicated their lives, while others heard the call to full-time Christian service. During the series Mr. Carrara addressed the county Sunday School rally.

Carl C. Harwood reports a successful campaign with the First Baptist Church, Tempe, Ariz., W. R. Gorsage, pastor. The Lord richly blessed and many souls were

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brought to a saving knowledge of the Lord Jesus Christ. The following Monday night Mr. Harwood was a speaker at the prophetic service of the First Baptist Church, Tucson, Ariz. In connection with his message pictures of Palestine were shown.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

At Curwensville, Pa., Feb. 10-14, Dr. Carl Armerding conducted a Bible conference in the First Baptist Church, Dr. George T. Evans, pastor. At Arlington, Mass., Feb. 16-23, in the First Baptist Church, Dr. G. D. Feagen, pastor, a Bible conference of splendid interest reached encouraging attendance.

Dr. Henry Ostrom, Feb. 9-16, paid a return visit to old friends in the Wheeler City Rescue Mission, Indianapolis, Ind., Herbert Eberhardt, superintendent. There were five professed conversions. From Feb. 20-23 he served the First United Brethren Church, Danville, Ill., W. R. Seitzinger, pastor.

Evangelist W. Douglas Roe and Douglas Fisher Jan. 28-Feb. 7 held a campaign in the First Presbyterian Church, Pekin, Ill., C. S. Newberg, pastor. There were 45 professed conversions. The pastor wired before the meetings closed for the earliest return of the party. Since "God was so wonderfully blessing the meetings" they felt there was much more in store for the church.

FUTURE ENGAGEMENTS

Wes Auger—Mar. 9-Apr. 6, Minot, N.D.; Apr. 13-27, Swaledale, Iowa.

Gerald E. Bonney, "The Bonney Workers"—Mar. 30-Apr. 13, Johnson City, Tenn.; Apr. 20-May 4, Noblesville, Ind.

Charles Boren—Mar. 23-Apr. 4, Wise, Va.; Apr. 6-18, Clintwood, Va.; Apr. 20-May 2, Newbern, Iowa.

John Carrara—Mar. 23-Apr. 13, Wichita, Kan.; Apr. 15-27, Perth, N.Y.; May 4-18, St. Paul, Minn.; May 20-25, Galetton, Pa.; June 1-22, Chattanooga, Tenn.

John Catalano—Mar. 9-30, Madisonville, Ky.
Carl C. Harwood—Mar. 18-30, Worthington, Minn.; Apr. 1-13, Iron Mountain, Mich.; Apr. 20-27, Struthers, Ohio; Apr. 28-May 4, New Castle, Pa.; May 26, Chattanooga, Tenn.; June 15, Los Angeles, Calif.

Robert J. Kees—Mar. 30-Apr. 13, Highland Park, Detroit, Mich.; Apr. 20-May 4, West Frankfort, Ill.

Oscar Lowry—Mar. 9-Apr. 6, Albany, Ore.
B. M. Rollins—Mar. 17-30, Grand Rapids, Mich.; Mar. 31-Apr. 13, Beaverton, Mich.; May 5-18, Nanty Glo, Pa.; May 26-June 8, English Prairie, Ind.; June 9-22, Auburn, Ind.

Sylvester Sanford—Mar. 17-30, Palestine, Ill.; Apr. 1-13, Olin, Iowa; Apr. 14-27, Dennison, Ill.

Gipsy Smith, Jr.—Mar. 30-Apr. 13, Asheboro, N.C.; Apr. 20-May 4, Salisbury, N.C.; May 11-25, Gainesville, Fla.

O. W. Stucky—Mar. 30-Apr. 13, Danville, Va.; Apr. 20-May 4, Bellefontaine, Ohio.

Anthony Zeoli—Mar. 23-29, Philadelphia, Pa.; Mar. 30-Apr. 13, Gary, Ind.; Apr. 15-May 3, Philadelphia, Pa.; May 4, Linwood, Pa.; May 11-25, Schenectady, N.Y.; May 26-June 1, Ardsley, Pa.; June 8-15, Philadelphia, Pa.; June 18-29, Minneapolis, Minn.

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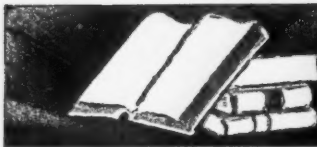
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Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

The Cross and the Garden, by Fred H. Lindemann.

This is a series of twelve sermons for the Lenten season, which will prove helpful material for presenting the Christian message at this season. The thought is most reverent and the diction pleasing.

In commending this book to Christian ministers, it is proper to call attention to the fact that the theological views of the Lutheran Church are made prominent. Some may not be disposed to entirely agree with the interpretation of certain texts. However, this very feature ought to peculiarly commend it to the attention of Lutheran ministers, as the thought is the definite expression of Lutheran theology.

114 pages. 5½ x 8 inches. Ernst Kaufmann, Inc., New York and Chicago. \$1.00. P.B.F.

The Parable of the Empty Soul, edited by Paul Zeller Strodtach, D.D.

The purpose of this volume is to make available sermons and outlines for the Lenten season. The volume contains twenty sermons by representative Lutheran ministers.

In addition to these, there is appended a list of outlines and addresses for the Lenten season by the editor of the volume. These sermons show the same reverent loyalty to the written and revealed Word as characterizes the typical Lutheran Church. These ought to be welcomed by the many ministers of the Lutheran Church, and by all ministers who are looking for vital, helpful material for sermons for this particular season. It is a pleasure to commend it; but to those who are not of the Lutheran persuasion it is proper to remind them of the characteristic Lutheran interpretation of the sacraments.

330 pages. 5½ x 8 inches. United Lutheran Publication House, Philadelphia. \$1.75. P.B.F.

The Children's Shakespeare, by E. Nesbitt.

Should boys and girls know something about the greatest work in literature outside of the Bible? The author, who is a gifted and winsome story teller, believed that it would be possible to introduce Shakespeare to children who were too young to understand the language of the great author and yet old enough to enjoy the stories. These twelve retold stories are now reprinted in this beautiful illustrated edition with excellent print. While not as complete as Lamb's *Tales from Shakespeare*, they are told with as much fascination, and shining through the stories of the Bard of Avon is the Christian, courageous, loving, and sympathetic character of the author.

126 pages. 7 x 9½ inches. Random House, New York. \$2.00. C.H.B.

Fire Bird, by Cleb Botkin.

Those who have read *The Real Romanovs* and the interesting mystery of *Princess Anastasia* will be glad to hear that this well-informed and talented Russian writer has prepared the third volume for the public. This time he writes a historical sketch of the thirteen hundred years of Russian struggle to grow up among the nations of mankind. In the flood of books about contemporary Russia this is one of the few which is concerned with the pre-revolutionary days and the events which form a background for the great drama that is going on now. Graphically he pictures a half wild, half Christian people gradually coming to know Western ideas of govern-

ment as he culminates in a Russia red with the blood of aristocrats and clergy. We can well endorse his conclusion that mankind can find universal happiness only through moral regeneration.

278 pages. 5¼ x 8½ inches. Fleming H. Revell Company, New York. \$2.50. C.H.B.

How Firm a Foundation, by James C. Muir.

This is a sequel to *His Truth Endureth* which deals with the archaeological background of the Old Testament. The success of the first volume called for a second, which we believe is equally good. The first volume provided the basis and background for the faith of the three great leading religions which worship only one God, whereas in this latter work we have the detailed story of Him who altered all the events of human history and became the one civilizing force. The narrative style of the author in handling factual material holds the interest of the reader, and few will lay down the book once they have started to peruse its contents.

279 pages. 5¼ x 8½ inches. National Publishing Company, Philadelphia. \$2.50. C.H.B.

Questions Jesus Answered, by William Ward Ayer, D.D.

That our Lord was a Master Teacher is evident from the large number of questions that appear in the Gospels. More than one hundred are found in the comparative brief accounts of the Saviour's ministry and death. We were glad that one as able as the pastor of the Calvary Baptist Church of New York has undertaken to write on some of the outstanding questions that came from the lips of Jesus Christ. In the first chapter we have the greatest question ever asked, and the last chapter is devoted to the post-resurrection inquiry, "Lord, wilt thou at this time restore the kingdom?"

140 pages. 5 x 7½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. C.H.B.

"And in Samaria," by Mildred W. Spain.

There are probably thousands of possessors of *Scofield Bibles* who have never known that Dr. C. I. Scofield was the founder of a missionary society—The Central American Mission. A man with his knowledge of the things of God could scarcely help being possessed by a missionary passion, and this found expression in the founding and developing of an evangelizing agency to reach the terribly paganized inhabitants of the five Central American republics. That was fifty years ago.

In commemoration of the goodness and faithfulness of God, the mission has been holding its jubilee. Fitting the occasion, nothing could be more appropriate, or more to the glory of God, than this historical volume so ably prepared by Miss Spain, who has been officially connected with the work for nearly half of its lifetime. Packed full of missionary facts and experiences, the volume has been prepared with much discernment and devotion. Seldom have we read annals so vivid and so heart-stirring. You can feel the pulse beat of both divine love and human sacrifice.

The development of the work in each of the five republics is dealt with in appropriate chapters. A picture is given of what God has wrought—and the picture warms the heart; but also the still unreached multitudes are brought before our eyes, and we realize that this is a day of great opportunity among the pagans who as yet have no knowledge of the Way of Life. For private reading, for Sunday School libraries, and for study groups, Miss

Spain's book can be most warmly commended.

268 pages. 5½ x 8 inches. The Central American Mission, Dallas, Tex. Cloth, \$1.50; paper, \$1.00. W.H.H.†

The Sovereignty of God, edited by Jacob T. Hoogstra, Th.D.

Perhaps the best review of this book is the description appearing inside of the jacket cover: "This book contains in well edited and well compiled form the proceedings of the first American Calvinistic Conference held in Paterson, N. J. The objective of this conference was to rally positive Calvinists to state, to defend, and to propagate historic Calvinism in this our age. This book contains the proceedings of the conference with the recorded helpful studies and inspirational addresses. These studies and addresses place a special emphasis on the reformed doctrine of the sovereignty of God—the theme of the conference."

It is a pleasure to recommend this book to leaders of Christian thought today. It is of special value to those who adhere to this school of theology, and should be of value to those of the opposite school of theology; it would vitally contribute to the clear understanding of the message of Calvinism. Many are antagonistic to the Calvinistic faith because they are ignorant of what it is.

216 pages. 5½ x 7½ inches. Zondervan Publishing House, Grand Rapids. \$1.50. P.B.F.

Wonders of the Heavens, by Arthur Draper.

Why cannot our children be told the facts of astronomy in language which they can understand? The author has accepted this challenge in giving all the important facts about the earth, sun, moon, and stars in a primer of astronomy.

The beautiful illustrations which accompany this brief introduction to astronomy will attract the eye and stimulate the curiosity, not only in the contents of this book, but also in this profound science. A book of this kind put into the hands of a child of ten may make him a lifelong student of astronomy.

28 pages. 8 x 10 inches. Random House, New York. 50 cents. C.H.B.

The Minister's Home, Health and Habits, by Kenneth Mackenzie, D.D.

This is what the author calls a "fireside chat" with the Christian minister concerning his home, health, and habits. These three factors determine the character of the work of the minister. The author is reserved, but quite free and clear as to the bearing of these on the life of a minister. His thoughts are not mainly theoretical, but come out of a life of experience, based upon the teachings of the Word of God.

30 pages. 6 x 9 inches. Christian Publications, Harrisburg, Pa. 25 cents. P.B.F.

In Galilee with the Galileans, by Harriet Baldwin.

"A drama of native life in the Holy Land," in the villages of the Moslems, among the tents of the Bedouin, and in Jewish communities, this book is interestingly written and well illustrated. The book is divided into two parts: Around the Shores of the Sea; Into the Highways and Hedges. The object of the book is to describe the life and character of the people themselves at work, at play, at worship, rather than a description of the land. The author's aim has also been "to show the great features of the Mohammedan religion." This is also true apparently of

†William H. Hockman

Moslem life in general. The stories are from real life and out of the years of the author's experiences in the Holy Land. The life described despite its primitiveness and harsher aspects is picturesque and not devoid of beauty and romance. Much light is shed on many Bible scenes and sayings. 192 pages. 5½ x 8¼ inches. Fleming H. Revell Company, New York. \$2.00.

N.J.S.

The Coming War and the Rise of Russia, by Harry Rimmer, D.D., Sc.D.

This is the second in a series of prophetic studies in the light of current events. It is an exposition of Ezekiel 38 and 39 and deals with "a coming war, the next to the last that shall ever trouble this planet." Dr. Rimmer declares that the present world war is neither of the two great last battles specifically mentioned in Scripture, since the present aggressor is Germany, and Russia will be the aggressor in these last great battles. A striking explanation is given of the "weapons of wood" which, according to Ezekiel, will be used in the coming great battle. The author differs in one or two important respects from other views, in his interpretation of the nations mentioned by Ezekiel, and believes that Great Britain must emerge victorious from the present conflict to provide for the necessary alignment of these nations in the coming conflict. The reader will find this little book interesting for an understanding of this passage of Scripture.

87 pages. 5½ x 7¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 50 cents. N.J.S.

Shulamith, by T. E. P. Woods, A.M., B.D., D.D.

This is a new and strikingly interesting interpretation of the Song of Solomon. The author, head of the Bible Department, McCallie School, discards the traditional view of it as an allegory of the love of Christ for the Church, since "some of the applications" are "too grossly amatory to be applied to that transcendent relationship." It is with a view to avoiding "the errors of an allegory" and removing doubts as to the value of the song, while showing its true beauty and meaning, that the author sends forth this interpretation.

Shulamith is a real, living young maiden of ordinary lineage, though of rare beauty and grace, in love with a simple young shepherd. She is noticed, however, by King Solomon's officers and taken unwillingly to the palace. But resisting the King's advances she remains true to her shepherd lover, till Solomon in admiration releases her.

Only thus, the author maintains, as a lesson of the purity and inviolability of true human love, can the story be properly understood, and as such it is worthy of a place in the canon.

But it is also a beautiful illustration of the Church, separated from her Lord, longing for His appearing and the celebration of the marriage, while in the meantime, she is subject to the wooing of the world, her way beset by temptations to forsake her first love and walk in the way of carnal pleasure.

72 pages. 4¾ x 7¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 75 cents. N.J.S.

The Drama of Redemption, by Samuel Jackson Cartledge, D.D.

This is a memorial volume of chapters on the great truths of divine revelation, written by one who had deep conviction as to their veracity, set forth in beautiful English and published after the death of the author.

The teaching is grouped under four sections: first, "God to the Rescue"; second, "Man's Response to God's Overtures"; third, "God's Hand in Human Affairs"; fourth, "The Glorious Consummation." In this way Dr. Cartledge carries his readers through the entire Bible. We gladly draw the attention of others to this excellent book.

142 pages. 5¼ x 7¼ inches. Zondervan Publishing House, Grand Rapids. M.I.R.

April, 1941

Church Officers' Guide, by John R. Golden.

32 pages. 4½ x 6½ inches. Standard Publishing Company, Cincinnati. 15 cents.

Mary, a Christmas Poem, by T. E. P. Woods.

It is well that Protestants should avoid the other extreme from the almost idolatrous cult of Roman Catholics of the blessed maiden whom divine election took up to give us the Christ. This little book of verses having for their theme the most favored woman of all women will help to recover the balance, and that in spite of the poet's use of his imagination in the chapter on "Faith," in which he describes a scene in which Jesus appears to His earthly mother after His resurrection. Such an appearing is, of course, both probable and possible, but Scripture is silent about it.

81 pages. 4½ x 7¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 75 cents. M.I.R.

Aamon Always, by Dan E. L. Patch.

This story gives a graphic description of a young Jew born in Finland, brought to America in his childhood, and nurtured in a Christian home. He was as much loved by his foster sister as he was hated by his foster brothers, who conspired to cheat him out of his inheritance, cast into prison, and later deport him to Europe. As a co-pilot of the Russian Air Corps, he had thrilling experiences in Germany, Russia, and Finland. He made good his escape by becoming a stowaway on a British airplane, from which he landed in Palestine from a parachute. There he fell in with a rabbi well versed in the Old Testament Scriptures, who was looking for the Messiah. Journeying afoot toward Jerusalem they discuss Bible history and prophecy. Through Aamon's testimony the light breaks upon the rabbi that Jesus is the Messiah, whom he accepts as Saviour. Aamon married his foster sister, and joins the rabbi and a converted foster brother in founding the Star of Hope Center in Jerusalem.

This dynamic story of love and intrigue possesses universal appeal, and should delight both Jew and Gentile. Moreover, it is informative on present-day events in the light of prophecy.

314 pages. 5½ x 7¼ inches. Bible Institute Colportage Association, Chicago. \$1.00. J.R.R.

Securely Guarded, by W. W. Weeks.

These chapters are sermons by a deceased minister of Christ, on both Old and New Testament subjects. They are indeed worthy to be passed on to succeeding generations. There is not a single slipshod sentence in them. Every sermon is clear in its outline, simple, yet choice in its style, and altogether true to revealed truth. The sermon on the three passages of the Old Testament where the keeping of God's people as the apple of the eye is mentioned, is one of the most beautiful the reviewer has ever read.

168 pages. 5 x 7½ inches. Broadman Press, Nashville. \$1.00. M.I.R.

Unfeigned Faith, by Donald James MacKay.

This book has an introduction by Dr. Houghton, president of the Moody Bible Institute, which speaks of the book as "among the best" for young people. And with this judgment the reviewer agrees.

128 pages. 5¼ x 7½ inches. Bible Institute Colportage Association, Chicago. M.I.R.

Seven Religious Isms, by Herbert M. Wyrick.

The author has given us a critical historical and scriptural study of seven prominent and popular religious cults. They are Mormonism, Russellism, Eddyism, Buchmanism, Fillmoreism, Spiritualism, and Anglo-Israelism. Readers will be glad to note that Buchmanism and Fillmoreism, more recent and less known heresies, are included in this critical study.

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By Rev. John Schmidt, B.D.

An original, scholarly, scriptural and most readable treatise upon a subject which needs emphasis at the present time. Both in content and presentation, this book commends itself. We venture the opinion that here is one of the outstanding books of recent years. —Lutheran Herald

Who Is This King of Glory?

By Rev. William Hallock Johnson, D.D.

A powerful and beautiful enthronement of the King of Glory. His purpose admirably achieved is to present a vision of the glory of the Redeemer, of the glory of His cause and the power of His resurrection. —Christianity Today

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The author believes and demonstrates that Christ not only can but does satisfy the soul need of every one who with confidence and obedience humbly accepts the Gospel message. A book greatly needed in this age of doubt and confusion.

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William Park, the executive secretary of the Nebraska Bible Convention, says: "Dr. Wyrick's appraisal of these religious cults, their teachings and dangers, is both fair and true to the facts of history."

99 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. 50 cents. C.H.B.

The Eternal Glory of Christ, by George Douglas.

Those who have been edified and enriched by the spoken ministry of this author, will recognize here the same clearness of thought and devotion to revealed truth which characterizes the teaching of our beloved friend. Those who look for the startling and the sensational will be disappointed. These studies remind us of the streams of Siloam which flow softly; and hence we heartily commend them.

104 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. M.I.R.

A Bible Revival, by William Wistar Hamilton.

This book contains a series of twelve sermons by a southern minister of the gospel, delivered in revival meetings from the Atlantic to the Pacific. They are written evidently as preached, and are full of pithy sentences and illustrations drawn from life. The preacher believes in repentance, conversion, the new birth, salvation by grace and power, and the awful

consequences of refusing God's offer in Christ.

178 pages. 5 x 7 1/2 inches. Broadman Press, Nashville. \$1.00. M.I.R.

Eternal Judgment, by William J. Rowlands.

This little book is a very important contribution to a sound understanding of the teaching of Holy Scripture on death and afterward. The different terms found in Scripture: sheol, hades, gehenna, the lake of fire, and the abyss are examined in a scholarly and reverent manner; also the true eternity of the word "eternal," which is being questioned by so many today, is reaffirmed.

47 pages. 4 3/4 x 7 1/4 inches. Sovereign Grace Advent Testimony, London. 20 cents. M.I.R.

Souls in the Making, by John G. Mackenzie.

All Christian workers will agree with our author that "psychology could be of enormous value to the preacher and pastor in the understanding of the growth, the conflicts, and failures of the soul."

With such a thought in mind, this book was prepared. His first chapter tells of his realization that his university and theological training had left him still ignorant of the movements of the soul he had been sent out to bring into relation with God, and the book is the outcome of a series of lectures on Pastoral Psychology given to his students. It deals with the sort of Psychology necessary to understand how the content of the soul is built up; how character and personality are acquired. The qualities of character and the sentiments and instincts which develop those qualities in men are dealt with. The conflicts of mind and their treatment are considered, and the final chapter deals with the Therapeutic Value of Religion.

A psychologist or a minister who had faced cases in which he had to deal with neurally diseased will find the book interesting and doubtless useful. The author's closing sentence helps to show the whole trend of the book: "The more experience I get of the various types of neurotic trouble, the more knowledge of the inner processes by which the content of the soul is built up, the more I marvel at the grace of God." 259 pages. 5 1/4 x 7 3/4 inches. Baker's Book Store, Grand Rapids. \$1.25. G.S.M.

Come Unto Me, by Frieda J. Schneider.

This is another little book from the pen of a young woman who both through suffering and by grace has learned to lean trustingly upon the God of all comfort. Hers is a message to others who may have perhaps greater, perhaps lesser sufferings than she endures. Nevertheless it has a rich blessing for all who may read it. Short daily meditations, well written, have on nearly every page a few lines of poetry composed by herself.

32 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. 25 cents. E.S.M.

When the Trumpet Sounds, by DeWitt Johnston, D. D.

This is the third edition of lectures on the book of Revelation. The writer follows the futurist school of interpretation and in his foreword says, "Events are taking place from day to day which indicate the speedy return of Him whose right it is to reign."

142 pages. 5 1/4 x 7 3/4 inches. The author, 676 Calvert Avenue, Detroit. 50 cents. C.H.B.

It Happened in Syria, by Alfreda Post Carhart.

The author tells of the childhood of herself and her two brothers—children of the distinguished Dr. George E. Post, Beirut, Syria—growing up in a missionary environment. A splendid book to create missionary interest in children. There are original drawings by the author which illustrate the stories.

128 pages. 5 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.25. C.H.B.

Always Abounding, by J. Edwin Orr.

This pen sketch of the life and work of Dr. Oswald J. Smith, of Toronto, is worthy of the outstanding character it describes. The author is known as the greatest globe-trotter of the decade, and his tens of thousands of miles of miracle wonders have been widely read. He stopped long enough in Toronto to discover perhaps the most outstanding Christian pastor and writer of that city, if not of the entire dominion.

Dr. Smith was born in Canada. He completed his theological training in the Presbyterian Theological Seminary of Chicago, and for a time was acting pastor of the Millard Avenue Presbyterian Church and the South Chicago Presbyterian Church. He also served as a colporteur with the Upper Canada Bible Society, and he served in the Shantymen's Christian Association of British Columbia, and was an itinerant preacher in Kentucky. All of these experiences fitted him for what proved to be his life's work, the pastor of the People's Church of Toronto.

One of the most obvious reasons for the abundant blessing poured out upon the People's Church is its great missionary program. For the past sixteen years, Dr. Smith has raised \$415,498 for foreign missions. His pastorate has also been known for its evangelistic emphasis.

This outstanding pastor has also had a writing ministry. Not only has he edited periodicals, but he is the author of some splendid books which deal with salvation and the deeper life. Finally, he has been instrumental in the production of gospel music, even among the most critical. The ministry of hymn writing, given of God to Oswald J. Smith, has won universal approval.

122 pages. 4 3/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. C. H. B.

The Daily Companion, by James Moffatt.

The boog is a collection of meditations from the Moffatt Bible for both morning and evening. The morning meditations are arranged to challenge Christians in a daily walk and relationship with others, while the evening devotional is a closer communion with God Himself. A major thought is presented at the beginning of each meditation, and the author quotes from various portions of Scripture to impress this thought upon the mind and heart of the reader.

Dr. Moffatt expressly states these meditations are not intended to take the place of the Bible.

383 pages. 5 x 7 3/4 inches. Harper & Brothers, New York. \$2.35. M.A.D.

Living of the Gospel, by J. Wash Watts, Ph.D.

A brief, biblical, and historical treatise covering the field of pastoral support, ministerial relief, pensions, retirement, annuities for pastors, and kindred subjects. "This book is sent forth . . . with the prayer that it may reach tens of thousands of our Southern Baptist people and influence favorably their thinking concerning a work which has just begun in a great way to come into its own."

150 pages. 5 x 7 3/4 inches. Broadman Press, Nashville. E.S.M.

When He Giveth Quietness, by Keith L. Brooks.

This booklet is composed of 100 concise gem paragraphs of quotations or words of cheer and spiritual encouragement, derived from many sources. It is inspiring and deeply devotional.

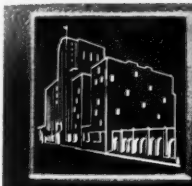
48 pages. 4 1/2 x 7 inches. American Prophetic League, Los Angeles. 25 cents. E.S.M.

Victory for Me? by Frederick Wood.

This is a choice booklet, full of golden nuggets of spiritual teaching, pointing to a life of victory and joy in Christ. May it find many readers!

90 pages. 4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 60 cents. M.I.R.

Moody Monthly



Institute and Alumni

★ John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

As the MOODY MONTHLY goes to press word has been received of the homegoing of Mr. Aymer F. Gaylord, member of the Board of Trustees and for forty-four years the Business Manager of the Moody Bible Institute. Further mention will be made in the next issue of the magazine.



FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, April 6, Garfield Avenue Baptist Church, Milwaukee, Wis. April 13-20, Christian Bible Conference, Newton, Kans.

Dr. Harold L. Lundquist, Apr. 18-20, Youth Conference, Edgewater Baptist Church, Hollywood and Glenwood Aves., Chicago, Ill.

Clarence H. Benson, Apr. 6, River Grove Baptist Church, River Grove, Ill.

RECENT SPECIAL SPEAKERS

Dr. J. Marion Smith, First Baptist Church, Muncie, Ind.; Don Falkenberg, Sr., CCC Camps, and National President of the Bible Meditation League, Columbus, Ohio; William G. Merriweather, missionary to New Guinea; Mrs. Clayton Kent, missionary to India, Scandinavian Alliance Mission; Jessie R. Bergens, missionary to the Argentine; Timothy Pietsch, missionary to Japan, Scandinavian Alliance Mission; Charles E. Hess, Tanganyika Territory, Africa Inland Mission; Grace S. Jephson, missionary to China, China Inland Mission.

FROM FIELDS AFAR

Elizabeth Quackenbush '39, Africa Inland Mission, Zemio, Haut Mbomou, French Equatorial Africa, is engaged in the study of the PaZando language, and is being initiated into the routine work of a foreign missionary including *safari*, with its attendant hardships and difficulties as well as its adventures and allurements. Concerning these, she distills the quintessence of wisdom when she writes, "It is a good thing to have a sense of humor and close fellowship with God."

Mrs. Cameron Townsend (Elvira Malmstrom '16), Apartado 20, Cuautla, Morelos, Mexico, is "back home" among the

Aztec Indians, where she finds growth among the believers and four new Christians. Previously, and after an absence of eight and one-half years, she and her husband had spent six weeks in Guatemala, where they lived for fifteen years. They engaged for nearly ten years on the translation of the New Testament into Cakchiquel. They had the joy of ministering the Word in sixteen different towns, covering a wide area in that enchanting land. With them came Dr. Elena Trejo, who had been absent for ten years of study and internship in Puerto Rico and the United States. She has the distinction of being Guatemala's first Indian woman doctor. She was received with great honor, and everywhere bore her testimony to the saving power of the gospel.

Frank Pickering '26, and Mrs. Pickering, Santiago de Chiquitos, Bolivia, S. Amer., working under the South American Indian Mission, start their letter with Luke 18:1, "Men ought always to pray, and not to faint," and then present a category of difficulties and besetments well calculated to thrust them over the deep end, but close on the high note of thanksgiving for things that "worked together" for their good.

Harvey Shaw '32, and Mrs. Shaw (Vera L. Edwards '30), Mid-Missions, Bambari, Oubangi-Chari, French Equatorial Africa, write of interrupted mail service affecting the regular remittance of funds from the home base, but praise God for not having suffered either hardship or peril on account of the war. They ask prayer for their young son whose affliction from filaria has withdrawn him from school attendance. They praise God for a faithful native evangelist, for growing blessing upon believers, and for an effective work among children.

Charles Moffett '33, and Mrs. Moffett '33, A. P. Mission, Moga, Punjab, India, tell of the responsibility which goes with the superintendency of both the Moga and Ferozepore districts during the absence on furlough of the missionary in charge of the latter, which is "a big task for a chap who has been in the country only two years." The area to be administered is 110 miles long by 60 miles wide, contains 6,600 square miles, and supports a population of 1,250,000, living in 1,650 villages. They feel the need of prayer. Fortunately their family is well, and the work is running on normal lines.

Irl T. McCallister '38, and Mrs. McCallister (Florence Manley '29), are missionary candidates of the Scandinavian Alliance Mission. They were scheduled to sail Mar. 10 on the Egyptian steamer *Zam Zam* for Cape Town, South Africa, thence by rail or boat to Durban, Natal, with Swaziland as their destination. They are to join the teaching staff of the Fransen Memorial Bible School.

Harold L. Dunning '36, and Mrs. Dunning (Marguerite Gribble '36), sailed for Matadi, Belgian Congo, on Dec. 28, 1940. At Leopoldville, they expect to join Mrs. Dunning's mother, Dr. Florence N. Gribble, from whence all will proceed to their station in French Equatorial Africa.

Laura J. Mauk '14, secretary and treasurer of the Tokyo Bible School, in which she is also an instructor in Bible, writes: "I am continuing unhindered my Bible classes in the schools where the Y.W.C.A. was disbanded. I also have Bible classes in three churches. I marvel at the bold preaching of Henry S. Kimura '01, sometimes called the Moody of Japan. Many missionaries are leaving here, and I, too, have been urged to go, but since God has given me more souls this fall than I have had for several years, I take it as His will that I remain."

The following excerpt from a letter by Charles H. Harmon '35, writing for himself, Mrs. Harmon (Ruth Bower '36), and their daughter Virginia Marie, is eloquent of the stuff out of which missionaries are made. He says: "We have been four years in Brazil. We cannot report one converted Nhamiquara Indian. Geographically we are in the heart of South America. Certainly we are far, far from the center of civilization. We have passed many needy fields to come to this valley in Nhamiquara land. Here we count less than ten Brazilian families of the lowest grade. Here the red man roams the jungle. With his bow and arrow he slays the deer and wild boar, with his axe he fells the trees, and gathers wild honey. The ground is his bed, a few palm leaves his roof. His is apparently a carefree, happy life with no need of clothing and the innumerable encumbrances of civilized life—a life for which I believe millions of so-called civilized men in war-torn Europe would gladly exchange their lot. But in spite of this seemingly happy existence, the Nhamiquara Indian without Christ is a lost soul, without hope, and doomed to eternal damnation unless he hears and accepts the gospel message. And in my meditation I see a vision of him 'clothed and in his right mind,' a new creature in Christ Jesus." Address: Caixa 23, Curitiba, Matto Grosso, Brazil, S. Amer.

Fred G. Lasse '24, and Mrs. Lasse (Helen Eickenberg '27), missionaries of the Africa Inland Mission at Kasengu, Nioka, Nizi P.O., Congo Belge, via Mombasa, East Africa, describe the orgies attending demon worship, from which we quote: "An old woman, one of the chief's wives, reached forward and took from a messenger a large leopard skin. It was made into a sort of a cloak, and was awaiting the fortunate one who would be the first to have Satan or one of his minions possess him or her. What an honor this is in their eyes! Would

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that we, who are called of God for His high service, were similarly exalted by the thought of being possessed by His Holy Spirit! But there is also a bright side. Many of the Christian natives say: 'We were like that once, but now we are praising the Saviour for complete deliverance, lives cleansed and made wholesome, and minds again normal.' And their faces bear witness of the transformation."

Donald Carlson '37, and Mrs. Carlson '37, residing at 41-43 Hau Wong Road, Kowloon City, Hongkong, China, write: "We finished a two year language school course in September, and are now trying to build up the Sunday Schools in our two chapels, and to fill a few speaking engagements with our still stumbling language. We hope to open a new chapel in the near future in another densely populated section of the city. Also we have responsibilities in our Bible School. One of our joys is our twenty month old son, Bruce. He very easily makes friends with the Chinese, and thus frequently paves the way for closer contacts for us."

Earl Dix '29, and Mrs. Dix '28, inform us that nine years ago they came to a lion infested African jungle. The people were unreceptive, the climate hot, and the territory infected with the Laola fly. The hill chosen for a site was supposedly bewitched, and no native ever came near it. At that time there were only two stations among the Zande people, and the field council considered closing one of them. They asked permission to continue at their present location, Banda, Niagara, Congo Belge, Africa. Today they are worshiping in a building twice enlarged, and with an attendance ranging from 300 to 400. Banda is the center of 14 outstations. The work among the Zande has grown from two to four stations, and the missionary staff has enlarged from four to eighteen workers. Thus, in spite of many shortcomings and failures, the good seed of the gospel has been watered with many prayers and brought forth abundantly.

Arthur Jensen '20, and Mrs. Jensen (Fannie T. Andrews '20), P.M.B.S., Nhlotsheni P.O., Swaziland, South Africa, have much to write about, but all of it is incident to the missionary work which they are carrying forward with so much blessing in Swaziland.

Lucilda A. Newton '32, Ngudu, Tanganyika Territory, East Africa, writes of being engrossed in school work, where subjects are taught through the fifth grade, not only of a secular character required by government standards, but also daily Bible study and memory work. Evangelistic and prayer meetings are held in connection with the educational process, and through this sustained spiritual effort souls are continually finding their way into the kingdom of God.

STUDENTS OF OTHER DAYS

Elmer H. Gillespie '28, is rejoicing in progress toward recovery from the effects of infantile paralysis. He writes that he "is learning to walk again the physical way," by the aid of an adult walking frame after a taut muscle had been re-

leased by surgery, and the contracted leg had been drawn out straight by the prolonged use of a ten pound weight. He is associated with Gustave Marter, a converted French World War veteran, in the Bible, Book and Tract Depot, 817 Barracks Street, New Orleans, La., but expects to engage in an itinerating teaching ministry, leaving New Orleans about April 1.

Orville L. Masemore '40, was ordained to the Christian ministry, Jan. 31, by a council of churches at the Fundamental Bible Church, Henry, Ill., of which he is pastor.

Laura Martin '35, Mary LeBar '35, Sara Bennett '39, and M. Eunice Nichols '38, are associated in missionary work with the South Side Witness to Israel, 5140 Woodlawn Avenue, Chicago, Ill.

Clifford A. Curtis '36, president of the graduating class of Gordon College of Theology and Missions, Boston, is pastor of the Barnstable (Mass.) Baptist Church.

Arthur Brower '39, is pastor of a small church at Watersmeet, Mich. Ultimately he and his wife hope to engage in missionary work in the Belgian Congo.

Thomas S. Southard '34, pastor of Lock Arbor Baptist Church, Monroe, La., is closing his second year of successful effort. The congregation hopes to erect an educational building in the near future.

Charles E. Boren '38, recently closed a two weeks' evangelistic meeting in Sandusky, Mich., during which many accepted Christ as Saviour.

L. B. Hull '33, after serving the Factoryville (Mich.) Bible Church for four years, and the Leonidas (Mich.) Congregational Church for two years, became pastor of the Caro (Mich.) First Baptist Church.

E. A. Anderson '17, formerly minister of the Valley Baptist Church, Yuma, Calif., recently became pastor of the First Baptist Church, Brawley, Calif.

Charles Fisher '30, and Duane A. Lindsay '39, are conducting a Children's Bible Club in the thumb area of Michigan. The attendance of 900 is made up of boys and girls from four counties. Ten programs a week are given over station WHLS, Port Huron, and the reward of a free week at a summer Bible camp is given to each one who qualifies for it. These men are also pastors of the Fellowship Gospel Mission of Deckerville, and are engaged in opening up a new work in Sandusky, where no organized evangelical work has been carried on.

Harold H. Pitt '27, and Mrs. Pitt (J. Beatrice Walker '32), engaged in southern mountain and rural missionary work, are making good use of a trailer in their itineration.

Paul H. Smith '40, and Mrs. Smith '40, have been accepted as associate members of the Scripture Memory Mountain Mission (Ky.), pending active membership after a probationary period of one year. They expect to be engaged in community work in Leslie County, Kentucky, and will be located at Warbranch.

Earl B. Harshbarger '34, pastor of Deanville Baptist Church, New Bethlehem, Pa., reports a successful revival in his

Moody Monthly

church with Evangelist E. Fred Jones and wife. Fifty-nine souls made a profession of conversion to Christ.

J. J. Pease '13, has been bereaved in the loss of his wife, who went to be with her Lord on Jan. 26. He writes, "She was a great help in the service of the Lord and a great soul-winner."

Emerson I. McElroy '38, and Mrs. McElroy '36, are serving the Lord in the work of the Sunday School in the church of which they are members in Pittsburgh, Pa. Mr. McElroy also teaches the Sunday School lesson over a radio station.

Fred A. Groesbeck '17, is in his fourteenth year of service as chaplain of the South Windham (Me.) State Reformatory for Young Men, and as pastor of the White Rock (Me.) Parish Church. He writes that he eagerly looks for news of his classmates in the MONTHLY, but in vain.

Charles F. Pfeiffer '40, and Mrs. Pfeiffer (Lucille M. Vikingson '40), have located in Kankakee, Ill., where the former has become pastor of the Kankakee Gospel Tabernacle, formerly called "Back to the Bible Tabernacle."

Robert G. Dice '36, has accepted the pastorate of the Second (Orthodox) Baptist Church, Grand Rapids, Mich. He and Mrs. Dice (Lucille E. DeBoer '36) have established their residence at 2241 Horton Avenue, S.E. For the past four years, Mr. Dice has been associated with the Bible Institute Colportage Association, Chicago, serving first as a field representative, where his work took him to prisons, reformatories, hospitals, churches, publishing houses, and lay constituents. Latterly he has been in charge of the association's advertising and promotion department.

Loren M. Gough '27, and wife are affiliated with the Christian Mission to Churchless Communities, and are operating from 216 Headland Avenue, Dothan, Ala. They have reached ten colored schools by means of Scripture memorizing campaigns, and more than three thousand negroes have heard the gospel through illustrated messages. Several have made a confession of faith in Christ.

Fred Staples '39, and Mrs. Staples '39, are located at Chapmansville, W. Va. They are working under the Southern Highland Evangel, and their main objective is Harts Creek, a very needy territory a few miles from their home.

David L. Forsythe '28, and Mrs. For-

sythe (Lila Mae Stanton '37), are now located at Platteville, Wis., where the former is pastor of the Platteville Gospel Tabernacle. He also directs the work of the Rural Crusade throughout that state. For the past three and a half years he has been executive secretary of the Bible Evangelistic Crusade, which office he continues to hold. Thousands of children are being enrolled in Scripture memory contests in the southern half of the state through the Rural Bible Crusade, of which J. Lloyd Hunter, of Wheaton, Ill., is founder. Mr. Forsythe spent more than five years as a missionary in western Canada under the Canadian Sunday School Mission. A similar work is now being launched in Wisconsin and is indirectly receiving splendid co-operation through the public school system. They need your prayers.

Eric Larsen '29, and Mrs. Larsen '31, are located at Creston, B.C., Can., where Mr. Larsen is pastor of a small mission congregation, materialistic and typically western, but withal a good field for sowing gospel seed. Last fall Mr. Larsen was elected moderator of Kootenay Presbytery, and convener of its home missions, which offer many problems, such as scattered fields, sparsely settled districts, mostly mining and lumbering, with the exception of the valley where they are living, which has a fair share of apple growing and wheat raising. They ask the alumni for prayer.

BORN

To Charles W. Pemberton '37, and Mrs. Pemberton (Ruth Atkins '37), a son, Donald Wayne, Feb. 7, at Canton, N.J.

To Paul H. Smith '40, and Mrs. Smith '40, a son, Paul Murray, Dec. 28, at Chicago, Ill.

To Paul J. Hall '38, and Mrs. Hall, a daughter, Jacqueline Louise, Nov. 15, 1940, at Boonville, Ind.

To Thomas S. Southard '34, and Mrs. Southard, a son, Thomas Coleman, Dec. 28, at Monroe, La.

To H. A. Somerville '26, and Mrs. Somerville, a daughter, Rosemary, Feb. 10, at Amarillo, Tex.

MARRIAGES

Cecil C. Abram and Dorothy Evelyn Gauffreau '38, Nov. 20, at Corry, Pa.

Hilmer C. Lindahl and Thelma Marie Whaley '40, Feb. 15, at Chicago, Ill.

John W. Dudley, Jr., and Frances Elson Miller '36, Jan. 25, at Parkersburg, W. Va.

Arthur Brower '39, and Evelyn Lundquist, Nov. 2, at Ironwood, Mich.

Joseph A. McDonald '40, and Vera Ruth Brown '40, Feb. 15, at Wilmington, Del.

Nelson O. Bastian '38, and Ethel Saunders, Jan. 2, at Kagoro, Nigeria, West Africa.

AT REST

Mrs. Wesley W. Nehf (Pauline Mount '21), died Feb. 3, following an operation which seemed to give every evidence of being successful. She was a member of the Cicero (Ill.) Bible Church where, with her husband, she had a wide ministry in gospel song.



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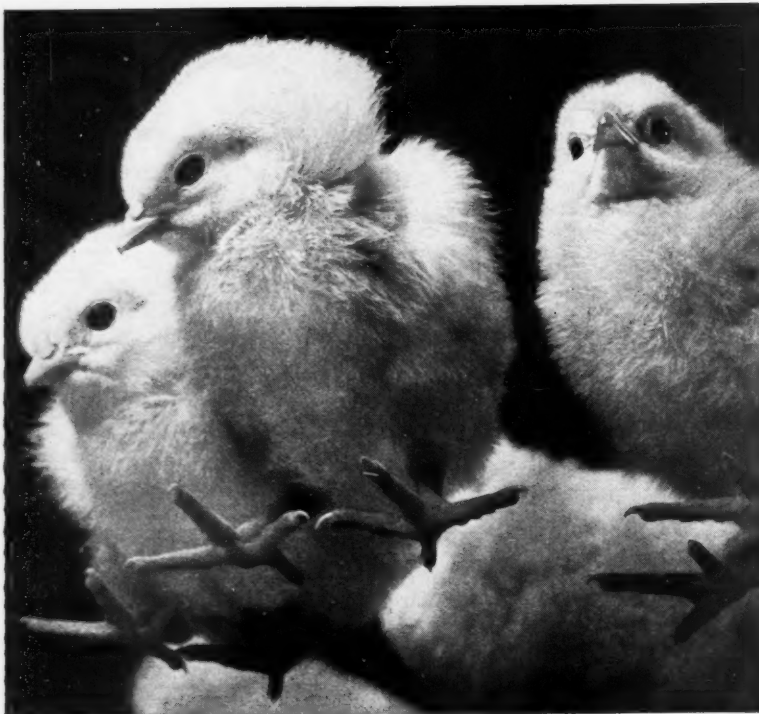
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Karl Oeser Photo for *The Prairie Farmer*

*"Like a wayfarer in the snow soundlessly our footsteps go,
Up and down the April ways, deep in wonder, mute with praise."*

A. B. Lucas '08, in retirement from the active ministry since 1930, passed away Feb. 3, at Harrison, Mich., where he had made his home for the past twenty-six years.

Mrs. C. Kenneth Oglesby (Birdie B. Cowherd '32), missionary in Africa under the Sudan Interior Mission, was called home on Feb. 23, after suffering from acute malaria.

Ernest W. Robinson '18, superintendent of the Portland District of the Maine Methodist Conference, in which he had been a minister for twenty-one years, including nine years as pastor of the Clark Memorial Church, Portland, Me., died Feb. 18, after three months of illness in a hospital.

Lulu Martha Davidson '96, died on Jan. 18, at Orlando, Fla., after years of suffering and invalidism.



Interesting Youth by Way of Music

(Continued from page 489)

the church. A Mothers' Committee cares for the vestments, keeping them clean and in repair. Before and after each service, two mothers attend the vestment cabinet or closet of each choir; pass out the vestments before services, and see that they are properly replaced in the cabinets after the services. These "choir

mothers" occasionally have social meetings at which talks are given on Christian training and the education of children in the home.

An important factor in the development of this whole movement is what we call the Sponsors' Committee. Each choir has a sponsor or counselor. These sponsors are the minister's personal representatives, and their purpose is to bring about a unified program for the whole movement. The choir director is responsible only for the musical undertakings.

Each choir carries on all the activities customary to young people's societies of like age. We call them choirs rather than young people's societies, because the word choir points to the worship and evangelistic services of the church, and suggests their primary function. The sponsors give guidance in parliamentary practice at business meetings; train members in the conduct of devotional meetings; advise and help in social and recreational activities; assist in formulating programs. While giving guidance, the sponsors seek to train the young people of their respective groups in self-expression.

It is written, "And a little child shall lead them." Our children are being given a chance to worship and to serve God through a musical ministry in which they can happily engage. We believe they are leading our church to a better and more complete opportunity for engaging the whole family in the Sunday services of worship and evangelism.



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And, incidentally, here's a suggestion for you listeners with push-button sets: When your radio man resets the push buttons on your radio, why not have one adjusted to W-M-B-I?

ALL-NIGHT BROADCAST

Friends in thirty-nine states of the union, three Canadian provinces, and one South American country responded to W-M-B-I's second annual all-night broadcast by telegram, telephone, and letter. A total of 18 telegrams, 31 long distance phone calls, 102 local phone calls, and 143 pieces of mail

were received in connection with the seven and one-half hour broadcast on the night of Feb. 4.

A night worker in a factory in New York wrote in response to the program: "I am of different faith than you, but I certainly enjoyed every minute of it."

And here's an excerpt from a Wisconsin housewife's letter: "You'll never guess what I did while I listened so that I might not be idle and fall asleep. Well, I set myself to baking (fortunately I had the radio in the kitchen), and I baked a cake and a pie. . . . It was a wonderful program. May our Lord take those efforts and use them all for His glory."

DISTANT RECEPTION REPORTED

Reception of W-M-B-I in New Zealand and Colombia, South America, has been reported within the last few weeks.

The report from South America tells of clear reception of many hours of the all-night broadcast. The letter received reads in part: "I have just finished listening to the all-night broadcast of music and testimonies, and I want to tell you that it came in as clear as a bell and so strong that I could hear it with the volume control almost all the way off. Even as late as 7:00 A.M. it was still coming in strongly when it was already light, but it faded out at about 7:20."

FM CONSTRUCTION PERMIT GRANTED THE INSTITUTE

A construction permit to erect a frequency modulation broadcasting station has just been granted W-M-B-I by the Federal Communications Commission, according to word received from government authorities. The new station will operate on 47,500 kilocycles and is licensed to cover an area of 10,800 square miles, in which it is estimated more than 4,500,000 people reside. A 1,000-watt transmitter will be put into operation within the next few weeks, and, as soon as the government makes them available, a high-power transmitter will be purchased.

The inherent advantages of frequency modulation over the present type of broadcasting are: noise-free reception, and improved naturalness of tone. This new type of broadcasting will not be affected by natural static or by the use of electrical appliances in and near the home. A special advantage to W-M-B-I listeners is an increase of hours, permitting unlimited time on the air.

Plans for the near future provide for all regular W-M-B-I programs to be broadcast as usual, together with some evening programs on frequency modulation.

Reception of the new high-frequency broadcasts will require a new type of receiver. Listeners interested in information regarding requirements of sets for reception of the Institute's new station are invited to address W-M-B-I.

The Midnight Hour on Friday, April 18, will be under the direction of the Alumni Association, with President William H. Lee Spratt presiding. Time of broadcast: 12:00 to 1:00 A.M., C.S.T.; 1:00 to 2:00 A.M., E.S.T., Saturday.

MONTHLY PROGRAM OF STATION W-M-B-I Central Standard Time

Sundays, April 6, 13, 20, 27

11:00 A.M.—Grace Notes
11:15 A.M.—Morning Meditation
11:30 A.M.—Sanctuary
11:45 A.M.—Moody Church
12:30 P.M.—Organ Recital
1:00 P.M.—Round Table
1:15 P.M.—The Three Strings
1:30 P.M.—Miracles and Melodies
1:45 P.M.—Novachord
2:00 P.M.—Salvation Army Staff Band*
MBI Auditorium Choir*

10:30 A.M.—Sunday School Lesson
11:00 A.M.—Radio Sketch with Song
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Message
3:30 P.M.—Keyboard Harmonies
3:45 P.M.—Golden Nuggets
4:00 P.M.—Hymns from the Chapel
4:15 P.M.—Tract League
4:30 P.M.—Galilean Male Quartet
4:45 P.M.—The Stranger of Galilee

10:30 A.M.—Music Faculty Program
10:45 A.M.—Echoes from the Mission Fields
11:15 A.M.—Missionary Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Birthday Program
4:30 P.M.—Scandinavian Service

Mondays, April 7, 14, 21, 28

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Shut-In Program
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Songs of the Gospel
3:40 P.M.—The Gospel in Print
4:00 P.M.—"Dr. Quiz"
4:30 P.M.—Wonderful Words
4:45 P.M.—Student Message
5:00 P.M.—Child Evangelism Fellowship
5:15 P.M.—The Three Strings
5:30 P.M.—Decision Time
5:45 P.M.—Brass Quartet
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Evensong

Wednesdays, April 2, 9, 16, 23, 30

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Home Hour
11:10 A.M.—Chorus Time
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Hymns You Love to Sing
3:45 P.M.—Question Hour
4:15 P.M.—About the Hymns
4:30 P.M.—Organ Melodies
4:45 P.M.—Story Time for Boys and Girls
5:15 P.M.—Glory Moments
5:30 P.M.—The Three Strings
5:45 P.M.—Musings at Twilight
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Evensong

Fridays, April 4, 11, 18, 25

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Pastor's Hour
11:00 A.M.—Friday Morning Songsters
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
12:45 P.M.—Public Service Announcements
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Institute Students on the Air
4:00 P.M.—Training for Service
4:15 P.M.—About Soul-Winning
4:30 P.M.—Hebrew Christian Broadcast
4:45 P.M.—Novachord
5:00 P.M.—Trophies of Grace
5:15 P.M.—The Three Strings
5:30 P.M.—Message
5:45 P.M.—Hymns from the Chapel
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Evensong

Tuesdays, April 1, 8, 15, 22, 29

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship

Thursdays, April 3, 10, 17, 24

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship

Saturdays, April 5, 12, 19, 26

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—K.Y.B. Club
11:15 A.M.—Teen-age Bible Study
11:30 A.M.—Church School Period
12:00 M.—Young People's Hour
3:00 P.M.—Can You Write Music?
3:30 P.M.—Message
3:45 P.M.—Strings and Voices
4:00 P.M.—Saturday Stories
4:15 P.M.—Novachord
4:30 P.M.—Pastors from Foreign Speaking Churches

*Alternate Sundays

Moody Monthly

Fed by the Ravens... A SECOND ELIJAH



Hunger gnawed at the body of Li, a Christian Chinese who had given up his wealth for Christ's sake. Daily he prayed, "Give me this day my daily bread," because he knew no earthly provider. One day in answer to his prayer, a loaf of bread and a big piece of meat were dropped at his feet by ravens—Li was a twentieth century Elijah. This is but one of many true stories heard weekly on Miracles and Melodies.

This different Christian radio program
"Miracles and Melodies" is produced at Moody Bible Institute.
 More than 130 stations in all parts of
 the United States broadcast it each
 week... including one near you.

NOTICE!

Beginning March 29 most radio stations will be heard on new dial settings. New frequencies are given on all stations listed. Look for your favorite station now—to avoid missing a single Miracles and Melodies story.

	K.C.	Local Time	Day
Ala.... WMSL Decatur.....	1400	3:30 p.m.	Sunday
WAGF Dothan.....	1400	8:45 a.m.	Monday
WMOB Mobile.....	1230	9:15 p.m.	Sunday
Aris.... KGLU Sanford.....	1450	12:15 p.m.	Sunday
Ark.... KLCN Blytheville.....	1320	2:15 p.m.	Monday
			Wednesday
			Friday
KBTM Jonesboro.....	1230	4:30 p.m.	Tuesday
KLRA Little Rock.....	1420	2:15 p.m.	Wednesday
Calif.... KHUB Watsonville.....	1340	11:15 a.m.	Sunday
Colo.... KGIW Alamosa.....	1450	7:45 p.m.	Wednesday
KOKO La Junta.....	1400	12:45 p.m.	Sunday
KGEK Sterling.....	1230	12:15 p.m.	Thursday
Conn.... WNLC New London.....	1490	9:00 a.m.	Wednesday
D. C.... WINX Washington.....	1340		
Fla.... WMFJ Daytona Beach.....	1450	7:45 p.m.	Wednesday
WMBR Jacksonville.....	1400	2:30 p.m.	Tuesday
WDBO Orlando.....	580	7:45 p.m.	Wednesday
WDLP Panama City.....	1230	2:15 p.m.	Wednesday
Ga.... WGPC Albany.....	1450	8:30 a.m.	Tuesday
			Thursday
WRDW Augusta.....	1490	10:30 a.m.	Wednesday
WAYX Waycross.....	1230	2:30 p.m.	Sunday
Ill.... WJBC Bloomington.....	1230	9:00 p.m.	Tuesday
WMBI Chicago.....	1110	1:30 p.m.	Sunday
WSOY Decatur.....	1340	2:30 p.m.	Sunday
WMTV E. St. Louis.....	1490	7:45 p.m.	Sunday
Ind.... WKBY Richmond.....	1490	9:00 a.m.	Saturday
Iowa.... KFNH Shenandoah.....	920	1:45 p.m.	Sunday
KTRI Sioux City.....	1450	5:00 p.m.	Sunday
Kan.... KGNQ Dodge City.....	1370	6:45 p.m.	Saturday
KIUL Garden City.....	1240	1:15 p.m.	Sunday
KWRG Hutchinson.....	1450	1:15 p.m.	Sunday
Ky.... WGRG Louisville.....	1400	7:15 a.m.	Sunday
WPAJ Paducah.....	1450	4:30 p.m.	Sunday
La.... KVOL Lafayette.....	1340	3:30 p.m.	Sunday
Minn.... KATE Albert Lea.....	1450		
KVOX Moorehead.....	1340	8:15 a.m.	Sunday
Miss.... WCBT Columbus.....	1400	6:45 p.m.	Sunday
WJPR Greenville.....	1340	1:45 p.m.	Monday
WQBC Vicksburg.....	1390	2:30 p.m.	Friday
Mo.... KFUD St. Louis.....	850	2:00 p.m.	Sunday
KDRO Sedalia.....	1490	6:30 p.m.	Sunday
KFBB Great Falls.....	1310	8:15 p.m.	Sunday
Mont.... KGEZ Kalispell.....	1340	8:00 p.m.	Thursday
KGVO Missoula.....	1290	9:15 p.m.	Saturday
KGCX Wolf Point.....	1480		
Neb.... KGFV Kearney.....	1340	6:15 a.m.	daily ex.Su.
WJAG Norfolk.....	780		
KGNF North Platte.....	1460	8:00 a.m.	Monday
N. H.... WLNH Laconia.....	1340	2:00 p.m.	Sunday
WHEB Portsmouth.....	750	10:00 a.m.	Sunday
N. J.... WFFG Atlantic City.....	1450	1:15 p.m.	Wednesday
WNTJ Trenton.....	1310	8:45 a.m.	Wednesday
N. M.... KLAH Carlsbad.....	1240	3:30 p.m.	Sunday
KAWM Gallup.....	1490		
N. Y.... WKIP Poughkeepsie.....	1450	5:45 p.m.	Sunday
WNBZ Saranac Lake.....	1320	3:45 p.m.	Saturday
N. C.... WISE Asheville.....	1400	2:15 p.m.	Wednesday
WDNC Durham.....	1490	6:45 p.m.	Sunday
WCNC Elizabeth City.....	1400	4:00 p.m.	Thursday
WFNC Fayetteville.....	1370	10:30 a.m.	Friday
WGBR Goldsboro.....	1400	12:30 p.m.	Sunday
WMFR High Point.....	1230	8:15 p.m.	Monday
WSTP Salisbury.....	1490	11:15 a.m.	Monday
WMFD Wilmington.....	1400	7:30 p.m.	Sunday
WATR Winston-Salem.....	1280	9:45 a.m.	Sunday
N. D.... KDLB Devils Lake.....	1240	8:00 p.m.	Sunday
KOVC Valley City.....	1490	7:30 p.m.	Sunday
Ohio.... WICA Ashtabula.....	970	9:00 a.m.	Sunday
WMAX Mansfield.....	1400		
WPAY Portsmouth.....	1400	7:45 p.m.	Saturday

	K.C.	Local Time	Day
Okla.... KASA Elk City.....	1240	7:00 p.m.	Wednesday
Ore.... KUIN Grants Pass.....	1340	7:00 p.m.	Thursday
KLBM La Grande.....	1450	1:00 p.m.	Sunday
KODL The Dalles.....	1230	1:15 p.m.	Sunday
Pa.... WFBG Altoona.....	1340	9:30 p.m.	Wednesday
WJAC Johnstown.....	1400	4:15 p.m.	Sunday
WPIC Sharon.....	790	8:30 a.m.	Sunday
WMBS Uniontown.....	1450	9:15 a.m.	Saturday
S. D.... KWAT Watertown.....	1240	10:30 a.m.	Sunday
Tenn.... WOPI Bristol.....	1490	4:15 p.m.	Sunday
WHUB Cookeville.....	1400	9:15 a.m.	Sunday
WJHL Johnson City.....	1230	10:00 p.m.	Tuesday
Texas.... KFDM Beaumont.....	560	4:00 p.m.	Wednesday
KNEL Brady.....	1490	5:00 p.m.	Wednesday
KGFI Brownsville.....	1490	1:30 p.m.	Sunday
KDNT Denton.....	1450	10:30 a.m.	Sunday
KFPL Dublin.....	1340	1:00 p.m.	Thursday
KTSM El Paso.....	1380		
KLUF Galveston.....	1400	12:45 p.m.	Sunday
KPAB Laredo.....	1490	7:15 p.m.	Sunday
KFRO Longview.....	1370	7:00 a.m.	Sunday
KRBA Lufkin.....	1340	10:30 a.m.	Thursday
KNET Palestine.....	1450	12:30 p.m.	Sunday
KPDY Pampa.....	1340	1:30 p.m.	Sunday
KIUN Pecos.....	1400	5:00 p.m.	Friday
KABC San Antonio.....	1450	9:30 p.m.	Tuesday
Utah.... KGKB Tyler.....	1490	7:30 p.m.	Sunday
KSIB Cedar City.....	1340		
KEUB Price.....	1450	1:45 p.m.	Sunday
Vt.... WDEV Waterbury.....	550	2:15 p.m.	Thursday
Va.... WLVA Lynchburg.....	1230	9:15 a.m.	Sunday
WGH Newport News.....	1340	6:45 p.m.	Sunday
WLPJ Suffolk.....	1450	11:15 a.m.	Monday
Wash.... KXRO Aberdeen.....	1340	9:45 p.m.	Sunday
KVOS Bellingham.....	1230	9:45 p.m.	Sunday
KELA Centralia-Chehalis.....	1470	9:45 p.m.	Sunday
KWLK Longview.....	1400	9:45 p.m.	Sunday
KGA Spokane.....	1510	9:45 p.m.	Sunday
KMO Tacoma.....	1390	9:45 p.m.	Sunday
KPQ Wenatchee.....	1490	9:45 p.m.	Sunday
KIT Yakima.....	1280	9:45 p.m.	Sunday
W. Va.... WBIS Bluefield.....	1440	6:15 p.m.	Sunday
WMMN Fairmont.....	920	8:15 p.m.	Sunday
WPAR Parkersburg.....	1450		
WBTH Williamson.....	1400		
WBRW Welsh.....	1340	7:00 a.m.	Monday
			Wednesday
			Friday
Wis.... WATW Ashland.....	1400		
WEAU Eau Claire.....	1070	7:15 p.m.	Sunday
WCLO Janesville.....	1230	12:15 p.m.	Sunday
WJMC Rice Lake.....	1240	10:00 a.m.	Sunday
WBRL Sheboygan.....	1330	5:30 p.m.	Monday
WLBL Stevens Point.....	930	2:45 p.m.	Thursday
Wyo.... KVRB Rock Springs.....	1400	2:45 p.m.	Sunday
Canada.... CFBN Calgary, Alta.....	1030	7:30 a.m.	Saturday
CFRN Edmonton, Alta.....	980	6:30 p.m.	Sunday
CFJC Kamloops, B. C.....	880	7:15 a.m.	Wednesday
CKCR Kitchener-Waterloo.....	1510	5:00 p.m.	Sunday
CHLT Sherbrooke, Que.....	1210	9:30 p.m.	Sunday
CFQC Saskatoon, Sask.....	600	8:45 a.m.	Sunday
China.... XMHA Shanghai.....			
Ecuador.... HCJB Quito.....	12460	9:30 p.m.	EST Sat.
Hawaii.... KGU Honolulu.....	750	11:15 a.m.	Sunday
Panama.... HPBG Panama City.....	11780	11:30 a.m.	Sunday
HOA San Juan.....		8:00 a.m.	Sunday
Puerto Rico.....			

Established 1860

Wheaton College

V. Raymond Edman, Ph. D. President



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I am interested in knowing more of Wheaton College, its courses and activities. Please send me literature as checked below.

☐ Summer School Bulletin

☐ Annual College Catalog

☐ Illustrated viewbook depicting student life.

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